

VOLUME TWO • NUMBER FOUR • WINTER 1981

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**



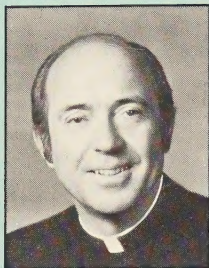
International Sisters

Reflections on Religious Formation

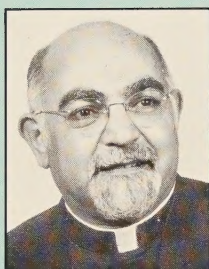
Process Pastoral Counseling

The Stroke in Your Future

Exploring Relational Prayer



EDITOR-IN-CHIEF James J. Gill, S.J., M.D., is a priest, physician, and psychiatrist. While working at the Harvard University Health Services during the past 12 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, Loyola University (Illinois), St. John's University (Minnesota), the U.S. Air Force Chaplains School (Alabama), and the Graduate Theological Union (California). A member of the California Province of the Society of Jesus, Father Gill grew up in San Francisco and was ordained to the priesthood there in 1957. He has published more than 50 papers on topics related to religion, human development, community life, and psychiatry.



SENIOR EDITOR Angelo D'Agostino, S.J., M.D., is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School in Washington, D.C., and is Chairman of the American Psychiatric Association's Committee on Religion and Psychiatry. During the past decade, he has served as Director of the Center for Religion and Psychiatry of the Washington Psychiatric Institute Foundation and as a faculty member of the Washington Theological Coalition, Washington, D.C.



ASSOCIATE EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Miss Amadeo has counseled and taught religious men and women in the United States, Canada, Europe, and Asia. She has served on the faculty of the Stritch School of Medicine at Loyola University in Chicago, the summer theological faculty at the University of San Francisco, and at St. John College in Cleveland. She has directed numerous workshops and programs for religious superiors, formation personnel, and spiritual directors.



ASSISTANT EDITOR John Carroll Futrell, S.J., S.T.D., is a priest, author, spiritual director, and lecturer. A founder and presently a member of the staff of the Ministry Training Services in Denver, Father Futrell has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America. He was formerly codirector of the Institute of Religious Formation at St. Louis University and has taught Theology at Regis College, St. Thomas Seminary, and Iliff School of Theology in Denver during the past four years. He is a member of the Missouri Province of the Society of Jesus.

The quarterly journal *Human Development* (ISSN 0197-3096) is published by The Jesuit Educational Center for Human Development, 130 John St., New York, N.Y. 10038. This is a nonprofit organization concerned with interpreting the wealth of information in psychology, medicine and psychiatry impacting on the work of persons engaged in spiritual guidance and counseling. Subscription rate \$18.00 U.S. & Canada. All other countries: \$25.00. Single copies \$7.00 in the U.S. & Canada. All other countries \$8.00. Second class postage paid in New York City and additional mailing offices. Postmaster: Send 3579 to Human Development % Le Jacq Publishing, Inc., 130 John Street, New York, N.Y. 10038. Copyright 1982 by Human Development. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publishers.

HUMAN DEVELOPMENT

VOLUME TWO • NUMBER FOUR • WINTER 1981

CONTENTS

	PAGE
EDITORIAL BOARD	2
INFORMATION FOR AUTHORS	2
EDITORIAL	3
Improvement Means More Writers, Ideas, and Encouragement	
LETTERS TO THE EDITOR	4
PLURALISM ENRICHING INTERNATIONAL SISTERS	5
Interview with Regina Casey, M.S.C.	
THE DYNAMICS OF RELIGIOUS FORMATION	14
AN INSIDER'S REFLECTIONS ON RELIGIOUS FORMATION	19
THE STROKE IN YOUR FUTURE	24
PROCESS PASTORAL COUNSELING	34
THE GROUNDS FOR PRIDE	38
EXPLORING RELATIONAL PRAYER	40
BOOK REVIEWS	45

Human Development

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

SENIOR EDITOR

ANGELO D'AGOSTINO, S.J., M.D.

ASSOCIATE EDITOR

LINDA D. AMADEO, R.N., M.S.

ASSISTANT EDITOR

JOHN CARROLL FUTRELL, S.J., S.T.D.

Le Jacq Publishing Inc.

MANAGING EDITOR

MARGARET C. HALE

ART DIRECTOR

JESSICA MITCHELL

ASSOCIATE EDITOR

MARIA-CHRISTINA KELLER

BUSINESS MANAGER

LISA VULLO

SUBSCRIPTIONS

BETTY CULLEN

EDITORIAL ASSISTANT

ANNE ZAGRAY

VICE PRESIDENT

ANTHONY P. BATTIATO

EXECUTIVE VICE PRESIDENT

RAYMOND C. BODINE

PRESIDENT AND PUBLISHER

LOUIS F. LE JACQ

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the associate editor, Linda Amadeo, P.O. Box 218, Somerville, MA 02143. Copy should be typewritten double spaced on 8½ × 11 inch white paper with generous margins on each page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

All submissions should be accompanied by a stamped, self-addressed return envelope.

Editorial Board

REVEREND GEORGE ASCHENBRENNER, S.J.
REVEREND WILLIAM BARRY, S.J.
BARBARA BENINGTON, R.N.
REVEREND JOHN BLEWETT, S.J.
FRANCIS J. BRACELAND, M.D.
REVEREND MICHAEL J. BUCKLEY, S.J.
MRS. PATRICIA CONNELL
REVEREND WILLIAM J. CONNOLLY, S.J.
SISTER MARIAN COWAN, C.S.J.
MOST REVEREND JOHN CUMMINS, D.D.
REVEREND ANTHONY DE MELLO, S.J.
REVEREND PATRICK DOYLE, S.J.
VERY REVEREND DAVID FLEMING, S.J.
MEYER FRIEDMAN, M.D.
REVEREND HOWARD GRAY, S.J.
RABBI EARL GROLLMAN
REVEREND HARVEY GUTHRIE
SISTER ANSELM HAMMERLING, O.S.B.
REVEREND JAMES P. KELEHER
SISTER EILEEN KELLY, S.S.A.
REVEREND MICHAEL KYNE, S.J.
REVEREND EDWARD MALATESTA, S.J.
MOST REVEREND CARLO MARTINI, S.J.
REVEREND DOMINIC MARUCA, S.J.
REVEREND CECIL MCGARRY, S.J.
J. FENTON MCKENNA, J.D.
REVEREND PAUL MOLINARI, S.J.
SISTER JOANNE MOORE, C.H.M.
JOHN R. MORAN, JR., J.D.
REVEREND JOHN O'CALLAGHAN, S.J.
REVEREND TIMOTHY QUINLAN, S.J.
BROTHER CHARLES REUTEMANN, F.S.C.
BROTHER LOUGHLAN SOFIELD, S.T.
SISTER MARY ELAINE TARP, S.N.D.
REVEREND GORDON TAVIS, O.S.B.

EDITORIAL

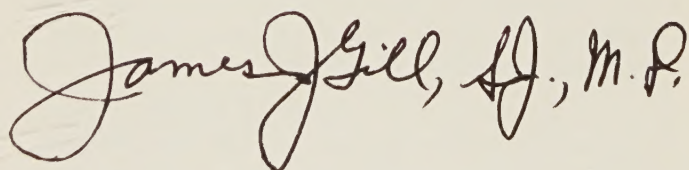
IMPROVEMENT MEANS MORE WRITERS, IDEAS AND ENCOURAGEMENT

With this issue we complete the second year of publishing HUMAN DEVELOPMENT. The experience has been such an exciting, absorbing, and enjoyable one for the members of our editorial staff that we have all found ourselves astonished to be already moving into our third year. Our spirits are especially buoyed by the many letters of appreciation and encouragement we continue to receive, by the steady climb in the number of our readers and subscribers, and by the increasing number of fine manuscripts coming to us from all over the world. Such a response is more than just gratifying; it inspires us to try to improve our journal in every way possible and to make it more and more interesting and helpful to our readers.

To achieve this steady improvement, we will be continually relying on our readers' help. Your letters to the editor will assist us in learning what types of articles you have found best meet your needs and preferences. But you can do even more to help us improve and broaden our offerings: you can encourage competent writers to contribute to our pages. You know whom we are trying to assist through HUMAN DEVELOPMENT—religious superiors and others in leadership roles, spiritual directors, formation personnel, pastors, educators, etc.—and you may know people who have insights based on experience that should be shared with such readers. We find that most people who write for a publication like ours have to be invited or encouraged by someone to sit down at the typewriter. So won't you please make a contribution—one that could benefit countless people—by thinking about the potential authors you know and by suggesting to

them that they write an article for us. Or, if you are reluctant to make the suggestion directly to the person who has the experience, ideas, and ability, just drop us a line telling us who you have in mind, that person's address, and the topic and we'll pursue the article, with deep gratitude to you.

I find that most writers, especially those at an early stage in their professional life, need someone like you to convince them that they have ideas and an ability to communicate on the printed page. I needed precisely that kind of stimulus many years ago, and Father Richard Rooney, S.J., supplied the encouragement for which I'll be forever grateful. Just say "You've got something valuable to say" to someone about whom you believe it's true. Then add "You can do it." If it works, HUMAN DEVELOPMENT and its readers will be enriched because of your moment of effort. We'll all be grateful, if you'll just try.



James J. Gill, S.J., M.D.

LETTERS TO THE EDITOR

Ministry of Laity

In your very interesting interview with Brother Loughlan Sofield, S.T. (Winter 1980), you asked him "When you speak of the 'ministry of the laity,' what is it you are expecting lay men and women to do?" He replied, "to make Christ present to others."

I would like to invite your attention to one of the specific ways that lay persons can contribute to ensuring this effective presence of Christ in the world. Father Robert Schwartz, president of the National Organization for Continuing Education of Roman Catholic Clergy, recently said, "Continuing clergy education should take place not just within the walls of theological institutions and clerical gatherings, but also among the people. Lay people have important contributions to make to the continuing education of priests, and at times they should be invited to participate in clerical programs."

I support his proposal most enthusiastically.

Deborah Casey
San Francisco, California

Not Really Unavoidable?

"The inevitable" (back cover, Summer 1981) seems to betray a pessimism I am surprised to find in one closely associated with HUMAN DEVELOPMENT. I live and work in the center of Chicago. I have heard of people being robbed, beaten, and murdered, but I don't believe it is inevitable that the same will happen to me, my friends, or anyone else in the city. Possible, yes; inevitable, no!

John J. Benesh, C.S.C.
Chicago, Illinois

Blood Test for Depression

In *A 1980 Look at Depression* (Spring 1980), Linda Amadeo gave us a long list of "signs and symptoms that a person in a role involving spiritual, religious, or ecclesiastical leading, guiding, forming, counseling, or directing should learn to recognize and understand as related to depression that is clinical (i.e., deserves professional treatment)." She also told us how professional treatment is rendered—by

psychotherapy, antidepressant medication, psychoanalysis, cognitive therapy, etc. I wonder whether there is any way of diagnosing depression by analysis of the chemicals in the blood. Is there?

Stephanie Wernig
Denver, Colorado

Editor's reply: There is a way that doctors can determine whether a person is suffering from a major depression (caused, it is thought, by biochemical changes in the brain) or a minor depression (normally treated with psychotherapy without medication). The test measures the blood level of thyroid-stimulating hormone (TSH). Low levels of TSH strongly indicate major depression, which requires treatment with medication as well as psychotherapy. The test, say doctors at Fair Oaks Hospital in Summit, New Jersey, where it was devised, has identified major depression, when such illness exists, with 92% accuracy.

Rightfully Perplexed

I'm confused. In the illuminating article "Preserving Health in Turbulent Times" (Summer 1981) it appears to me that the illustration of the text resulted in a perplexing contradiction. Shouldn't "Anger" and "Anxiety" be transposed?

Mary C. Jennings
University of St. Thomas
Houston, Texas

Editor's reply: You are absolutely right. The diagram should have read:

STRESS EMOTIONS		
Perceiving that	<ol style="list-style-type: none"> 1 harm is about to befall me 2 I cannot protect myself 	➡ Anxiety
Perceiving that	<ol style="list-style-type: none"> 1 my desire or need is being frustrated 2 a right is being violated 3 my self-worth is being discredited 	➡ Anger

PLURALISM

ENRICHING INTERNATIONAL SISTERS

Interview with Regina Casey, M.S.C.

During a recent HUMAN DEVELOPMENT workshop in Rome, Sister Regina Casey graciously accepted our invitation to talk about her unique ministry, which encompasses all regions of the world. For nine years, American-born Sister Casey has been the superior general of the Missionary Sisters of the Sacred Heart of Jesus, founded by Saint Frances Cabrini, and since 1979 she has been president of the International Union of Superiors General (UISG). The latter organization comprises approximately 2,400 separate congregations of religious women with memberships ranging from a few hundred to many thousands.

HD: Sister Regina, what type of ministry were you engaged in before you came to Rome?

Casey: I was the principal of St. Donato Elementary School in West Philadelphia.

HD: And you've been a teacher throughout most of your religious life?

Casey: That's correct. From almost the time I entered the novitiate in 1950 after graduating from Mother Cabrini High School in New York City, where I was born and grew up.

HD: When did you come to Rome?

Casey: In 1967, to be assistant to our superior general.

HD: Had you been a superior in some house or region before that time?

Casey: No, never. I'd had no experience in government prior to that.

HD: How many Cabrini Sisters are there in the world?

Casey: We're not very large as an institute. We number about 850 sisters living and working in 14 countries. We're in such places as Guatemala, Nicaragua, Brazil, Argentina, Italy, Switzerland, France, England, Spain, Luxembourg, and Australia, as well as the United States and Canada.

HD: In what kinds of ministry are your sisters engaged?

Casey: Our sisters provide health care in hospitals and we operate schools at all levels from elementary to college. Mother Cabrini's view of mission was actually quite universal. In the rule she wrote in the 1880s she said she would refuse no type of work that was for the glory of God or the good of the Church and that would not be harmful to the spirit of our congregation. In addition to our efforts in the health and education apostolates, we work with immigrants in many parts of the world. We have missions in Africa, Central America, and Brazil in which we are engaged in outstation health care work, parochial activities, catechesis, and just presence among the people.

HD: And from the vantage point of your role as president of the International Union of Superiors General, do you see the issue of pluralism affecting many of the international congregations of women in the same way it concerns your own?

Casey: All of our international institutes are composed of members, communities, and provinces that are involved with various cultures in the

There is a tendency to look upon any kind of innovation in Latin America as Marxist

world, and this experience adds a great richness to our congregations. It also brings about certain difficulties at times; these have to be understood properly and handled in ways that encourage growth. The fact that we are involved with different mentalities, different ways of looking at things, different historical backgrounds, different languages, and so forth, can generate problems, especially in communication. Still, this internationality can be extremely enriching.

HD: How many congregations are we talking about?

Casey: The total number of religious congregations of women related to the UISG is about 2,400, with more than 1,800 in regular contact. Not all of these are international congregations. There are many local congregations that are members of the UISG.

HD: Even though the "I" in UISG stands for international?

Casey: Yes. Our organization of superiors general is international in the sense that we are in contact with congregations of sisters in various parts of the world. To be associated with the UISG, a congregation need not be missioning its members internationally.

HD: Is language the major problem for an internationally deployed congregation?

Casey: Language often presents difficulties, but the issue I'd rather talk about is the kind of sensitivity those in central government must have in relating to their sisters who are missioned to diverse geo-

graphical and cultural areas. As I travel in various countries and have contact with sisters of other congregations, I have observed something I thought had disappeared from religious life. At times there is a tendency for superiors general who are a little bit fearful and who perhaps lack understanding of the cultural differences in various parts of the world to insist on some of the uniformity found in religious life prior to Vatican II. I see this as a reaction on the part of superiors to many of the varieties of expression of religious life. You might call it an effort to clamp down on or squash pluriformity.

HD: They are insisting on what kind of uniformity?

Casey: In life-style, dress, ways of carrying out the mission, and so on. It's a kind of ultraconservatism that threatens to suffocate the vitality of religious life among missionaries.

HD: Would you say that these superiors intend—with regard to dress, life-style, etc.—to restore their congregations to a pre-Vatican II level or just to a post-Vatican II uniformity?

Casey: It appears to me to be an attempt of some to take things back to the way they were in the old days, with very sad results at the local level.

HD: These are communities that had made some changes after Vatican II?

Casey: Yes. They allowed a certain amount of pluriformity at first, but now these superiors are trying to pull back and take a harder line on some of the externals of religious life. I think they are well intentioned; they are attempting to preserve basic values, and this is important. But I believe they are trying to do so by controlling some of the external elements that are not important.

HD: What are some of the problems superiors of international congregations face?

Casey: I think, in terms of mission, it is very difficult for a superior general and her council to comprehend the very complex situations that exist in various parts of the world unless they listen to the sisters in those areas. They should also pay attention to what the local church is saying. For example, there is a tendency to look upon any kind of innovation in Latin America as Marxist. Moving away from a more structured mission situation into more direct contact with the people who are poor is sometimes regarded that way. Such situations are often politicized, but we shouldn't automatically label every instance as Marxist.

HD: Who does that sort of labeling?

Casey: Some people within the Church and some outside of it. Even some bishops who are united with the civil authorities tend to place obstacles in the way of mission activity that includes deep involvement with the people.

HD: What is it that they fear will happen if you ally yourself with the poor?

Casey: What in fact is happening in such places as Latin America is that poor people are being helped to become more human and are living life in a more human way. They are being given a chance to understand what their rights are, to learn what God wants of them and what is in harmony with their lives as human beings, as children of God. When these people wake up to the fact that the way they are living is not according to God's will and not according to their rights and their nature as human beings, they begin to work for something better. This becomes a threat to certain structures, certain systems. It's the fear of disruption, conflict, and violence that prompts people to suppress ministry to these poor people.

HD: So it's not the individual poor person who is feared, but a collection of poor people who, aware of their rights, could band together and make demands that those in power would not be prepared to yield to them—and that's Marxism.

Casey: It's not, but that's the way some people attack peaceful efforts to achieve social justice.

HD: And such attacks produce a less than favorable situation for sisters who want to do that kind of work?

Casey: There is a great deal of suffering, a lack of understanding on the part of many in their congregation, on the part of the hierarchy, and very often a sense of aloneness and alienation. If a sister is not a person with very strong values, she can find herself in a difficult situation, to say the least.

HD: And what happens when the situation becomes difficult?

Casey: It's at that point, I believe, that good leadership can play an important role. The sister needs to be brought into contact with her provincial superior or some of the councilors. An attempt must be made to understand whether her stance has been a valid and evangelical one. If it has been, she needs to be supported by her congregation. If she is so worn out that she needs a rest, she should be replaced temporarily. She should not, however—if her stance has been right—be removed in such a way that it will appear that she has been creating difficulties.

HD: So, she's in need of the personal care that her superior can give.

Casey: Yes, and the superior of a sister in such a situation should be quick to suspect that the sister will sooner or later feel conflicted. I think the majority of superiors of international institutes are sensitive to such situations. But at the generalate level, we can fail to perceive the reality. We can presume we are understanding a situation in great depth without listening to our sisters and without

keeping up with our reading about the local situation.

HD: Reading of what kind?

Casey: The literature that comes from different groups—within Latin America, for example.

HD: What do you read to keep up on what's going on in that part of the world?

Casey: I have several sources of information. The first is a bulletin known as *SIAL—Servizio Italiano America Latina*, which is published in Verona, Italy. It is a summary of the various situations in Latin America as reported by missionaries. I find it informative, objective, and enriching. I've been to Latin America many times, trying to understand the reality there as fully as possible, but I still find that *SIAL's* information helps me a lot. Another set of publications I find very helpful comes from CLAR (Conference of Latin American Religious). It's not a regular bulletin; it includes a series of booklets on current situations and contemporary theological approaches.

HD: Are both of these published in Italian?

Casey: The first is in Italian but the CLAR publication is in Spanish. I imagine that in the United States you can find them translated into English. The Conference of Latin American Bishops (CELAM) also regularly publishes a bulletin that presents the bishops' views. I also try to read the letters of the bishops in the countries where our sisters are located. I want to follow what they are saying to the people and to the religious.

HD: Would you say a little more about the current status of international religious congregations?

Casey: Well, they increasingly have sisters who are native to the various countries in which they are working. This means that the cultural diversification within the congregation itself increases as time goes on, which has implications for the cultural values, the local church, the needs of the area, and respect for the local culture that all the members of the congregation should feel and display. The local culture and traditions of the people will affect religious community life, prayer forms, and understanding of certain aspects of the vows. The fundamentals will always be the same, but the expression will differ according to specific approaches to mission.

HD: Would you give an example of a way of expressing a vow that demonstrates what you're saying?

Casey: Let's look at a brief illustration with regard to poverty. The sisters who have indigenous members in Africa are coming upon something they are studying in great depth. As you know, among the African people the extended family is a very important part of the tradition, and the customs include sharing among family members to a great extent. If

there are members of the family who are in need, it is the custom of the whole extended family to provide for those persons. In our traditional way of looking at the vow of poverty, we are not able to give anything away; an individual sister is not able to dispose freely of her community's goods. But in Africa the native sisters are expected to share with their family members who are in need. It has always been customary for sisters as a group to make gifts to needy people; now, however, a sister would be expected to share the community's material goods with members of her family.

HD: Is this being done now?

Casey: It is being done, but it is of some concern to people in government in religious institutes because it could be abused. Some sisters might want to make gifts to their family all the time. Still, I think we should show a high regard for this very important part of the tradition. The Africans have deep values that must be preserved. I think an individual's sharing is not necessarily contrary to the vow since what we have is not for ourselves—it's for the good of the Church and the poor—so essentially there should be no problem. But there have to be reasonable limits.

HD: Are you implying that where such a custom prevails there are sisters who belong to the same congregation but who live their vow of poverty in several different ways?

Casey: Yes, and the superiors general are looking at the situation very closely. Until recent times the indigenous sisters were expected to live their religious life in Western terms. It's only now that we are appreciating the implications of this indigenous culture and its expression within religious life.

HD: Is the vow of chastity being observed in a variety of ways also?

Casey: There are some countries here in Europe and in North and South America where friendship is being encouraged more than it was in the past. There is more freedom in relating to other religious and to sisters and lay people working with the congregation. Such friendships and collaboration require a certain maturity.

HD: Would you say that some religious regard a warm friendship as being in accord with their vow of chastity while others see it as contrary to their vow?

Casey: Yes. But those who believe healthy friendships are compatible with keeping the vow are talking about the friendships of religious who are mature.

HD: Is there any difference from country to country in the vow of obedience?

Casey: Speaking about my own congregation, we

Do some religious regard a warm friendship as in accordance with their vow of chastity, while others see it as contrary to their vow?

have a very strong sense of obedience and a rather traditional one. Mother Cabrini desired to see among her sisters—along with charity, which is the basis of Christian life—a readiness, from one moment to the next, to be sent wherever in the world a need might be found. We still have that spirit.

HD: Uniformly, throughout the congregation?

Casey: Well, in terms of people, I would say that perhaps it is stronger in some individuals than in others. But it is a pretty common element.

HD: Are some international congregations finding that local circumstances invite a new way of living a life of obedience?

Casey: The Church, since Vatican II, has encouraged dialogue, participation, and subsidiarity. I think that this has taken place on all levels and that it has been very healthy on the whole. Vatican II's type of obedience works best where there is a certain maturity among the members of a congregation.

HD: But the practice is different in different countries?

Casey: I'd say that we've progressed more quickly in certain areas of the world where the situation has been favorable and less quickly in places where the individuals were not prepared for change. But the difference generally does not result from any reluctance on the part of an institute to favor what Vatican II has proposed.

HD: You sound as though you are personally quite comfortable with the diversity you find.

Casey: My belief is that there is need for a pluralistic approach in government. It's impossible and unhealthy to try to maintain uniformity in religious life. Perhaps once upon a time it was possible because of the virtually static nature of the world itself, and the way in which progress occurred. But I think the scene has changed tremendously. Uniformity isn't possible at all, and I don't think that it was desirable even at that time. Had we favored a greater possibility for human growth, I don't think we would have experienced all the problems we did when Vatican II brought so many changes.

HD: You think religious life would have evolved at an even pace with society?

Casey: Well, at least the sisters would have been better prepared for the changes that came.

HD: How do international congregations make sure that cultural differences are kept in mind at the government level?

Casey: The central government of an institute that represents various cultures usually includes assistants or councilors who have experienced the different cultures. This is one way of having input on the generalate level, and one I definitely recommend.

HD: Does this require enlarged administrative staffs?

Casey: Usually not an enlargement but a change in the nature of the staff to make it more representative. The size varies with the different congregations. You'll find some generalate administrations that tend to live in a very small community and do everything themselves—from cooking to cleaning to deciding administrative policy. Then too, you'll find some superiors general who have a personal secretary for each language spoken by members of the institute. There is a wide variety of styles of generalate government staffing.

HD: Are the headquarters of most of the international congregations in Rome?

Casey: A great number of them are here in Rome, especially the larger congregations. There are also many in France; there is a historical reason for this. I believe there are more than 200 superiors general in France alone. You'll also find a scattering of them in Germany, Belgium, England, Ireland, the United States, and other parts of the world.

HD: Is there close communication among the various superiors general?

Casey: We have frequent meetings. Every three years we have an assembly in which elected delegates come from the countries where superiors general reside. They deliberate for about a week on the various situations of religious life in the different parts of the world, and they decide what direction the UISG will take during the following three-

year period. For example, in 1979 we had our last triennial assembly. The delegates agreed that the next three years would be dedicated to the pursuit of a deeper understanding of our apostolic spirituality. Therefore, in May 1981 we had more than 600 attend our meeting of superiors general held in Rome. The group dwelt on this theme in prayerful reflection and sharing. This type of meeting is open to all superiors general who wish to attend.

HD: Are the elected delegates who attend these assemblies all superiors general?

Casey: Yes, they are. When there is more than one superior general in any country, they meet to decide which of them represent their group at the assembly. There are some countries where there are no superiors general. In a case like that of Swaziland, there's only one superior general, so she is always automatically the delegate. France has two delegates because there are so many congregations with general headquarters there.

HD: Do you happen to remember what the 1976 theme was?

Casey: It was "Religious Life: A Journey in Faith." Within that context we spent three years looking at the whole renewal process since Vatican II, including prayer, vows, mission, and other such issues.

HD: Have you published the results of your study of these topics?

Casey: Yes. We have an official publication known as the *UISG Bulletin* published three times each year, and one of these is dedicated to the content of our meetings. All the conferences, reactions of sisters, and conclusions drawn can be found in that bulletin.

HD: Who receives the *UISG Bulletin*?

Casey: It is currently sent to all superiors general who are in active collaboration with the union. That would include over 1,800 sisters. Provincial superiors, bishops, vicars for religious and personnel involved in formation work also subscribe. Anyone interested can do so.

HD: By directing their request where?

Casey: To UISG Secretariat, Piazza S. Angelo 28, Rome, Italy 00186.

HD: How many subscribers do you have?

Casey: Somewhere around 3,000.

HD: Do any represent congregations of men?

Casey: Some do. I think that many of the superiors general of men in Rome are interested in what the union does.

HD: Is there a similar organization of superiors general of men?

Casey: Yes, there is. It's called the Union of Superiors General (USG). It too is centered in Rome. Father Pedro Arrupe, S.J., is its president. Father Henry Systemans, the former superior general of the Picpus Fathers, is the secretary general. Their membership is around 260. There are far fewer superiors general of men than of women, but some of the men's congregations are extremely large.

HD: How far back in history does the UISG go?

Casey: Our union was founded in 1965. It was one of the first fruits of Vatican II. The statutes were approved in that year, and in 1967 the first meeting was held. Sister Rosario Araño, of the Sisters of Jesus and Mary, was the first president. She devoted six years to the development of our organization.

HD: Do you know how the union came to be founded?

Casey: It sprang from the Vatican II document *Perfecta Caritatis*, which suggested that there should be greater collaboration among religious congregations. The actual initiative came from the Sacred Congregation for Religious, which has given strong support to the union from its earliest years.

HD: Did the USG begin at the same time?

Casey: No, I believe they started earlier. I don't know the exact date. I think it goes back to the late 1950s.

HD: Are there some joint meetings or ventures between the UISG and the USG?

Casey: There is a great deal of collaboration. The two secretariats frequently work together, and both unions are represented at the Council of Sixteen, which comprises eight superiors general of men's congregations and eight of women's. The council meets in dialogue with the Sacred Congregation for Religious once a month to discuss a topic that all three groups have decided on.

HD: What were some of the recent topics?

Casey: We talked about last year's Synod, the role of religious in developing Christian family life, and the bishops' view of religious as revealed in their last quinquennial report sent to the Holy Father. That's the five-year report that each bishop prepares on the diocese he heads. We have also shared experiences about small basic communities, their efficacy, their problems, etc.

HD: Would you define a basic community?

Casey: Well, as you are probably aware, a priest in Latin America, Father Jose Marins, originated the idea after Vatican II. His concept was that of a small nucleus of committed Christians within the parish. They come together for prayer, for developing the apostolic thrust of the parish, and to build up the Christian life of the group. But it is not

a closed group. It is open to the other members of the parish who can gradually be drawn into it. The aim is to enrich the Christian life of all.

HD: And how do sisters involve themselves in this community?

Casey: They often become involved as animators or simply as participants in the prayer groups. I think their tendency is to refrain from assuming leadership roles. They want to help develop leadership among the lay people in the parish.

HD: Are there many sisters involved this way?

Casey: It depends on what area they are in, the type of work they are doing, and the possibility of becoming involved. It is much easier for sisters who are already engaged in parish work to enter naturally into such a situation. If a sister is involved in school or hospital work, it usually demands most of her energies and she is not always free to enter into the basic community mode of functioning.

HD: When the Council of Sixteen discussed the topic, did you come to any decision about that kind of venture?

Casey: Well, there was some concern expressed about the political thrust that some of these basic communities take. The need for a good theological basis and good leadership was stressed. There was also some concern over the fact that at times religious tend to identify more with that kind of community than with their own religious community. When that happens, we need to question how healthy a sister's own community situation is.

HD: Do sisters live with these basic communities or in their own convents?

Casey: They live with their own sisters, but the basic community can absorb the major part of their time, interest, and energy. This can be very positive, if it is done in the proper spirit and with proper motivation.

HD: Getting back to your council's discussions with the Sacred Congregation of Religious, do you find them profitable?

Casey: I believe they are. Cardinal Eduardo Pironio and Archbishop Meyer are usually there, along with the other members of the Sacred Congregation. The men and women religious have an opportunity for dialogue and for bringing out some of the good things that are happening in religious life as well as the problems we experience. We get a chance to talk about the accomplishments of religious in other parts of the world and to help the Sacred Congregation better understand some of the directions being taken.

HD: How influential is the Sacred Congregation for Religious in shaping the direction in which religious congregations are going?

Catholics in general, and religious in particular, may be reading what others say the Pope said rather than going to what he actually said

Casey: I think that has to be answered on several levels. If you are talking in terms of Church policy, they are the authority within the Church that decides what is proper concerning many aspects of our life. They have the right to interpret our constitutions and to specify what should be contained within a congregation's constitution. They also have the power of intervention, if there are serious problems reported to them. And last, but not least, they strive to animate an ever deeper religious life.

HD: The Sacred Congregation provides a link between the religious congregations and the Church?

Casey: Yes, that's right. It is the body that represents the Holy Father in directing religious life throughout the Church. In their relations with us, there is a great respect for the individual charism of each institute. The Sacred Congregation will determine whether or not there is a charism—a distinguishing characteristic spirit—or try to help us identify it, but they will not tell us what our charism is or should be. They leave that to each religious congregation. And the living-out of that charism, as long as the expression is not out of line with Church law, is left open. The Sacred Congregation has demonstrated a strong tendency to encourage growth. There is an increasingly pastoral approach to their role and to their relationships with religious orders. In general, the effort is to encourage religious to respond to the Lord more deeply and to be courageous in the face of the difficulties and sufferings many are experiencing in certain political and social situations in today's world.

HD: Does the Sacred Congregation act for the Pope in pointing religious orders in some definite direction? In other words, does the Holy Father or the Congregation have some vision of where religious congregations of women should be going?

Casey: Do you mean: "The Holy Father has been thinking about religious congregations and wants to use them or see them move in this particular way"? I think that is more typical of the Jesuits who have a vow of obedience to the Pope and whose members are at the disposal of the Holy Father. But I think that is a unique situation within the Church. Certainly our vow of obedience puts us at the disposal of the Church and of the Holy Father, but not quite in the same way.

HD: So the Sacred Congregation and the Pope don't say in effect, "Sisters, here's a direction in which we'd like to see you moving"?

Casey: In Mother Cabrini's experience that did happen. She wanted to go to China, but the Pope asked her to go to America to take care of the immigrants. She did it in the spirit of obedience and for the service of the Church. But an example closer to your question might be that of Pope John XXIII. He asked that religious congregations consider sending about 10% of their membership into Latin America. Because of the needs of the Church and the strong threat of communism, he felt the Church required reinforcement there.

HD: What kind of response did he get?

Casey: A very good one. Speaking of the American experience, I think that many institutes in the United States tried to send a good many of their members to Latin America.

HD: Has Pope John Paul II expressed any special wishes in regard to women religious?

Casey: Up to this point he has emphasized the basic values of religious life, the ideal of consecration, the value of testimony, and the importance of prayer. He is constantly emphasizing the importance of the way we live and the quality of our presence and of our service.

HD: Has there been a generally positive reaction to Pope John Paul II among sisters around the world?

Casey: Yes, there has been. And I think that where there has not been, it might possibly be caused by the fact that Catholics in general, and religious in particular, may be reading what others say he said rather than going to what he actually said. I think the influence of the press can be very negative at times.

HD: Would you say that, by and large, religious women are relying on what they are told by the press?

Casey: I would hesitate to make a judgment about that. I would just like to say that we make a partic-

ular effort in our own congregation to see that the original documents get to our provincials and, we hope, through them to all of our communities. We try to see that an English, Spanish, or Portuguese edition of the *Osservatore Romano* reaches every one of our houses. It contains virtually all of the Pope's statements to religious.

HD: Then it's up to the individual sister to take the initiative and read what the Pope is currently saying.

Casey: That's true, but I would say that for this to happen it depends a little on the animation of the provincials or local superiors. They can sensitize the sisters to it.

HD: Can we come back to the UISG's relationship with the Sacred Congregation of Religious? Would you say that your communication with them is satisfactory?

Casey: In general, it's very good. They attend our annual council meeting, which includes 30 regional councilors from around the world. This is a day-long meeting at which members of the Sacred Congregation and the UISG council can ask questions, make comments, or deliver any message they want. In such an exchange there are occasional tensions, but we keep at it year after year. There is good will, and growth has been evident.

HD: Did you want to say any more about communication between the UISG and USG?

Casey: I'd just like to mention that it's very good, especially within the several joint commissions in which both groups are participating. One of the objectives we're working toward concerns justice and peace. About ten years ago we had separate commissions working on this issue, but we have gradually coalesced into a collaborative venture. Our major thrust has been to sensitize members at the generalate level on the current problems in the various areas of the world, the Church's views, the difficulties religious are experiencing, and what possible actions an institute can take.

HD: Have your conclusions been published?

Casey: Only in a newsletter that circulates among the generalates in Rome. The joint commission's work has been exclusively directed toward these generalates. It's up to the superiors general and their councils to pass along to their congregations what they regard as important.

HD: Do you consider your UISG a successful organization?

Casey: I do. It's thriving. Since it was founded in 1965, its growth has been remarkable. At the beginning the meetings were attended by superiors and councilors from the Rome area only. Occasionally, some superior who happened to be passing through Rome would also be present. But in 1975,

our tenth anniversary, we began bringing superiors general from the Third World. In some instances we paid their way or found sponsors so that they could participate. That 1975 meeting, at which we evaluated our first ten years and the progress made since Vatican II, sparked an interest on the international level that hadn't existed before. Superiors general became more aware of the union, and from that time on we've had 500 to 600 superiors general present yearly. We have to turn some away every time. We simply don't have room to accommodate them. In addition, aside from our triennial assemblies and yearly meetings, contact between the UISG and superiors general throughout the world goes on regularly through our secretariat. We have a regular network in operation. The 30 regional councilors are elected at the triennial assembly and take responsibility for disseminating information that comes from our secretariat to all the superiors general in their area, which may include three or four countries. At the same time, if some sort of feedback is required, these councilors are asked to receive it, synthesize it, and then send it back to our secretariat. It's a viable system even though it takes time to operate because it's so widespread and involves so many countries. It is very effective, and we are pleased with it.

HD: Do you feel that what happens at the level of the UISG actually affects the life and work of sisters out there in the front lines?

Casey: I believe it does. Superiors general are saying again and again that they take home the theme we have considered at the international level of our meetings and use it within their congregations for ongoing formation. So we feel that we are making, with the grace of God, a solid contribution. But it works in the other direction too. I think it's important for international generalates to keep in contact with the grass roots, listening and really trying to understand the realities that exist in the front lines. Their decisions should take those realities into consideration.

HD: What kinds of decisions are you talking about?

Casey: The revision of constitutions, or directories, for example.

HD: What is a directory?

Casey: Some communities have a different name for it; they speak of their statutes. A directory comprises the decisions made at a chapter that stipulate how the congregations' constitutions will be lived out. It's an interpretation, or an application, of the constitutions. It can't be too minute and precise or it won't be flexible enough to allow sisters in different cultures to use good judgment in applying it.

HD: You emphasized that superiors general should be listening to their sisters who are at the base. But

Coming to Rome forced me to expand mentally to face other realities and other problems

if a congregation has hundreds or thousands of members, how can one superior manage to listen to them all?

Casey: She can do it in various ways. First of all, through her councilor, who represents a given geographical area. If the councilor has been wisely chosen, she will be capable of interpreting to her superior general the realities that are relevant to the sisters in her area. Contact between a superior general and her councilors should occur quite frequently. This usually happens now, since the tendency among superiors general is to travel. I myself try to visit all of our own congregation's communities at least once every three years. It's possible because we're not too big.

HD: How is your time spent when you travel?

Casey: I make myself available to the sisters, if they want to see me. And as I start each province visitation, I sit down with the province council and hear their impression of the situation. After my visitation I sit down again with them and give them my reaction to what I have seen. Then I listen to their reaction to what I have just said.

HD: When you visit your congregation's houses, are your sisters waiting for you to tell them things from the top, or do you find that they are really anxious to tell you about their lives and ministries?

Casey: I think both are true. I find them generally ready for a good two-way exchange.

HD: Do you think it's the same in most congregations of women religious today?

Casey: I think such dialogue is typical of the ones that are moving along in a healthy way.

HD: You're implying that a number aren't doing so?

Casey: Right. I still occasionally meet sisters in some countries who anticipate being visited by their superiors general and who speak about the event with dread. I try not to pry, but that sort of response—whether it's dread, fear, or hostility—always tells me that for some reason the relationships between the superior general and her sisters is not what it should be.

HD: With air travel costing more and more these days, do you think superiors general are going to make fewer visits than they would want to?

Casey: I think that superiors general consider it money well spent to maintain the communication, the personal contact. We can never go back to the time when a superior general administered her congregation from her office in Rome and never, or hardly ever, visited the local situation. What I find becoming more of an obstacle, in terms of expense, are the international meetings that we encourage to promote unity among sisters from diverse cultural situations. Our own congregation has benefited considerably during the past 15 years by holding interprovincial assemblies. We also hold international formation meetings for our formation teams every two years. Our general council still travels a great deal. I'm not sure how long we'll be able to afford to keep this up, but we consider these travels important.

HD: Has your own continuing formation been enriched by your role of superior general?

Casey: It has certainly helped me to grow. The contact with all my sisters has been extremely enriching. I have come to appreciate the charism of our institute and the richness that we have in our sisters. It has helped me to love religious life all the more and to appreciate my own vocation. Coming to Rome forced me to expand mentally to face other realities and other problems. I've also had a chance to become more aware of the universal Church while appreciating the richness of each local church situation. I'd say the experience as a whole has been nothing less than a second novitiate for me. I'm deeply grateful for it.

The Dynamics of Religious Formation

SOME PRINCIPLES THAT APPLY TO GROWTH IN ALL CULTURES

JOHN CARROLL FUTRELL, S.J.

In the Spring 1981 issue of *HUMAN DEVELOPMENT*, Father James J. Gill, in the article "The Development of Persons," recalled the publication's aim, to become "a vehicle of exchange in which our readers . . . may share with one another specific things that are being done within their various settings to foster the maturation of seminarians and members of religious communities, the reasons for and results of these efforts, what modifications have been made, and what has been learned from experience." Father Gill went on to address further questions relevant to those involved in helping persons to reach a well-rounded maturity: "Who makes the attempt to help whom, at what moment, and in what specific way?" At the end of his article, Father Gill again appealed to our readers to contribute "their own insights, experiences, experiments, problems, and solutions so that thousands can compare their own efforts and come away enriched." Particularly, he stated, it will be helpful to share results, successful or not, of "experiments for growth," and of "insights into new, concrete ways of facilitating specific kinds of growth."

In the hope of stimulating our readers to respond to this request in concrete ways, I shall present an overall view of the dynamics of the total religious formation process—a framework for reflection on techniques to facilitate growth at various stages of development. This framework was conceived some years ago for the Institute of Religious Formation (IRF) in St. Louis, Missouri, to enable the planning of formation programs. Participants in the IRF, as

well as in the Focus on Leadership program currently offered by Ministry Training Services in Denver, come from all over the world, representing very different cultural backgrounds. Consequently, it is impossible to present "how-to" answers to specific questions about techniques of formation or of leadership. Rather, reflective frameworks must be provided that supply a skeleton to be fleshed out by the participants in various ways according to the demands of their different cultures.

Thus, the dynamics presented here point to the universals involved in all human development as religious, to provide a basis for concrete planning of formation programs. During the past several years, in many different parts of the world, this schema has been used by international and local congregations, provinces, and houses of formation to develop an overall vision and design for formation programs and also for specific stages of growth. It has been presented in the United States in CARA (Center for Applied Research in the Apostolate) workshops for formation personnel for pre-novitiate, novitiate, and ongoing formation. I shall present the schema, then some questions for reflection and eventual sharing of replies among readers of *HUMAN DEVELOPMENT*.

FORMATION REQUIRES GOALS

Formation is a growth process in human beings. To understand the dynamics of any process, it is necessary to be clear about the ultimate goal of its

movement. Only in the light of this aim is it possible to evaluate the relevance of specific intermediate goals and the effectiveness of means chosen to accomplish them. The ultimate objective of the growth process of religious is to be, at the time of one's death, as perfect an embodiment of this vocation from God as it is possible to be. The formation is intended, then, to enable ever greater fidelity in living out authentically a commitment to one's vocation until death, as well as an ever greater incarnation of a God-given charism in one's total person and one's total life. Clearly, then, to plan formation, the first thing that must be done is to articulate clearly the charism of a particular religious congregation or the vocation of a diocesan priest. Many formation plans during recent years have failed precisely because of lack of clarity about the ultimate goal of the growth process.

Formation is a process involving identifiable stages of growth. Each of these stages has its own immediate goals and dynamics within the entire integrative process that leads to the ultimate goal. These successive goals must be approached in such a way that their developmental progression is clearly maintained, since each new stage builds on the achieved goal of the previous stage. Attainment of a goal is the sign that a person is ready to move on to the next phase of the growth process.

Since formation is a process of human growth toward ever deeper and more authentic integration in vocational identity, it is necessary to provide the right environment for growth at the right time according to the stage of development. Any organism will die in the wrong environment, and it will be either crippled and stunted or healthy and vigorous according to the suitability of the environment. A plant, after time in a hothouse, must be exposed to the outdoor climate if it is to achieve its full growth and continue to thrive.

Since formation is a process of integrative personal growth, experiences must be provided that will enable the growth to take place. Persons grow through relationships that they integrate into ongoing growth in personal identity. Therefore, experiences of the right kind of relationships at the right time are the means to growth as a person.

Thus, the dynamics of religious formation involve providing the right experiences in the right environment at the right time to achieve the goals of each stage of growth within the entire integrative process of development into ever greater authenticity in living out one's vocation. Obviously, experiences and environment must be inculturated into the life situation of the persons growing.

ESSENTIAL FORMATION ELEMENTS

The elements involved in the process of religious formation can be conveniently viewed by employing the "PSAAAC" model described below. (Other models explicitly or implicitly containing the same

elements could, of course, be used). These elements must be organically present during all stages of formation, although at times, because of the immediate goals of a given phase in the growth process, more emphasis will be placed, in terms of time and energy, on one or another of the elements. The formation "sack" (PSAAAC) includes elements that are:

1. Physical—helping religious persons attend properly to health, diet, exercise, leisure, etc.

2. Spiritual—experiencing one's commitment to self-development as a response to a personal call from God, involving growth in faith, prayer, discernment, etc.

3. Apostolic—response to a call to share in the mission of Jesus according to a specific charism; experience of "my" mission as *corporate* mission; development of personal qualities and skills required; the integration of evangelization and social justice today; etc.

4. Academic—education in the knowledge demanded to live this vocation authentically—including theological knowledge for spiritual growth and learning required for carrying out an apostolic mission.

5. Affective—having discerned that persons have been given the charism of celibacy, enable them to live consecrated celibacy authentically as affectively fulfilled individuals.

6. Community—learning to live together in mutual understanding, support, and love, the ongoing context of all formation and of all the other elements involved in formation. Also, for religious, understanding and living obedience and corporate poverty.

To identify the stages in the growth process, determine the right environment for development during each stage, and provide the right experiences at the right time for integrative growth, continual reflection on all these interrelated elements is expedient. Such reflection facilitates the concrete designing of a personalized program of formation that will be operational at any given time and throughout the entire process of growth. Approaching formation planning in this way may require radical changes in existing programs as well as extensive reeducation of the entire religious community, including those who anxiously cling to older practices as well as persons reacting negatively to them. This reeducation process must be part of the planning of formation to involve the entire community in it in a supportive way and to eliminate obstacles to it caused by misunderstanding and resistance.

STARTING POINT DEFINED

Since formation is a growth process of human persons, its first law must be to begin where the person is. Environment, experience, and interrelated PSAAAC elements must be adapted to where

RELIGIOUS FORMATION DYNAMICS

ASPECTS OF PERSONALITY

**Physical
Spiritual
Apostolic
Academic
Affective
Community**

CAREER STAGES

Pre-Novitiate

Novitiate

**Preparation
for Apostolate**

Retirement

each person is in one's own growth and to each successive stage in the process of growth. To try to leap ahead will abort the process. Careful attention is needed by each individual within a group, and the provision of concrete experiences is required to foster each person's development. It is, of course, desirable to help the group as a whole to grow as much as possible. However, in a group, for example, that is chiefly engaged in the pursuit of academic degrees, Mary might be experiencing a faith problem, while Bill has a celibacy problem, Teresa is failing philosophy, and Mike is impossible to live with in community. Within the planned process of group growth, then, each individual must be known and progressive growth experiences must be provided, developing out of and building on previous growth through previous experiences.

Since formation must start where a person is, a community has to decide where an individual needs to be to begin initial formation within that community. The first requirement, consequently, is a good screening process to determine whether a person already possesses adequate human and spiritual maturity and gives sufficient indication of a possible authentic vocation to be admitted. The details of the screening process will depend on the goals and consequent dynamics of the initial phase of formation. These will differ in different communities, ranging from prenovitiate candidacy programs to immediate entrance into the novitiate.

It is vital in every case that criteria for admission be based on clear and realistic goals. When asking such questions as: "When should a person be admitted into a novitiate?" or "What screening is

necessary to verify that a candidate has the potential to grow within the dynamics of novitiate training?" the answers will depend on the goal of that novitiate. It may be a simple introduction to the life, mission, and spirituality of the community, or, as in the Society of Jesus, it may be readiness to make the permanent commitment of lifetime vows at the end of the novitiate. For admission, candidates need to be mature enough humanly and spiritually that, given the resources of the community (personnel, environment, experiences), there is a realistic hope that they will achieve the goals of this novitiate during the time provided.

In light of the goals of the novitiate, the screening process will consist of a conversation of mutual discernment between the community and the candidates. The community, through the person or persons representing it, will present evidence about itself (its charism, history, mode of life, ministries, spirituality) to the candidates, while they, in turn, will provide evidence of their attitudes, motivation, and maturity to the community. The community, through its representative, must carefully look for behavioral proof of interior attitudes and for clarification of the motivation of candidates and, above all, through spiritual direction enable them to become aware of their faith experience of God calling them. Vocation directors need many skills, but the most important qualification for this responsibility is that they be good spiritual directors.

ONGOING VS INITIAL FORMATION

In looking at the total process of formation from entrance into initial formation until death, it is useful to distinguish between initial formation and ongoing formation. This is done in different ways by different people. I define initial formation as all of the growth process up to the moment when a person is sent to full-time apostolic ministry, and ongoing formation as the rest of the process from that moment until death. In some communities, this moment may coincide with the time of permanent commitment; in others it will not. For example, in the Society of Jesus, permanent commitment terminates the novitiate, and the end of initial formation and missioning to full-time apostolate occurs only after tertianship, many years later.

Here is a visual model that may be helpful:

Initial Formation until Permanent Commitment. During this stage, environment, experiences, and the PSAAAC elements are all designed to help the person discern a true call from God, a promise from God of his unending fidelity in helping the person to live out this call until death. The process, then, is one of discovering one's personal identity in Christ and of committing oneself to become who one is through creative fidelity until death. To grow, the person must be enabled to be creatively faithful, that is, to take responsibility for oneself, to deepen

Some may need "retooling," a change of apostolate, or experiences of poverty or in the Third World

the experience of the freedom of one's commitment to this vocation and to all its consequences. Such growth requires careful guidance and provision of the right environment and experiences, even when, at times, the individual in formation does not understand this. Thus, proper structures—dynamic fields for needed growth at a given time—must be provided to call forth creativity and to remove the risk of dissipation of undirected energies.

After Permanent Commitment. If initial formation continues after permanent commitment, the goals of each new stage in the growth process must be clearly articulated as criteria for the choice of environment, experiences, and interrelation of PSAAAC elements. The key goals of some periods may be academic; the goals of other periods may be apostolic, communal, and so forth. Clearly, the theories and techniques of developmental psychologists discussed by Father Gill in the Spring issue can be very helpful in planning initial formation.

Ongoing Formation until Retirement. Throughout their lives of active apostolate, persons must be enabled to grow more and more authentically and integratively in living their vocation. Sometimes for some persons this may require *re-formation* or, as for all of us now, renewal. For some a sabbatical will be needed or a time of physical rehabilitation or psychological therapy; some may need "retooling," a change of apostolate, or experiences of poverty or in the Third World. Within the PSAAAC, ongoing aids to growth need to be provided. The community, through those given responsibility for this service, must know the needs of each individual while also providing programs for community renewal. As the time of retirement draws near, persons need to be helped to prepare for it through spiritual direction, psychological preparation, and

**The very
experience of
diminished energies
and of bodily
determination
should lead to great
spiritual growth**

consideration of planned alternatives for the use of retirement.

Ongoing Formation during Retirement. There must be conscious planning not only of dynamics to prepare people for the potentially traumatic change inherent in retirement but also of ways to be and to do during actual retirement that will enable persons to continue growing. The very experience of diminished energies and of bodily deterioration should lead to great spiritual growth, truly a Dark Night for most apostles. Sensitive spiritual direction is needed above all at such a time, and it

must be provided. Dying is usually a gradual process, and according to a person's stage, programs of enrichment (spiritual, cultural, social) should be provided as well as apostolic alternatives while energy lasts. Much creativity of planning is necessary here. After years of imitating the secular culture by putting retired people in comfortable hideaways where they could be ignored, religious communities are improving in planning for this stage of growth. Tools are being provided for this planning now by means of studies of aging and dying. Finally, dynamics must be designed to help persons to move toward their own death positively and peacefully, if not joyfully, waiting for the Lord and ready to say their final, all-embracing "Yes" to him when he comes.

**QUESTIONS FOR REFLECTION AND SHARING
IN YOUR COMMUNITY AND WITH OTHER
READERS**

Within the concrete dynamics of religious formation at its various stages:

1. What specific things are you doing to achieve the goals of the successive stages of formation?
2. How were goal statements arrived at?
3. What have been the outcomes of these efforts, i.e., achievement of goals or not?
4. What modifications have been made in the light of outcomes?
5. What has been learned as a result of experience?

HUMAN DEVELOPMENT would welcome a chance to publish your answers to these questions, as well as any observation you might want to make in response to this article.

AN INSIDER'S REFLECTIONS ON INSIDER'S REFLECTIONS ON RELIGIOUS FORMATION ON RELIGIOUS FORMATION

CHARLES SHELTON, S.J.

After completing my Jesuit novitiate, I reflected on the novitiate experience as the initial stage of formation in the life of a religious. Taking a basic phenomenologic approach in my article in *Review for Religious* (July 1974), I detailed various socialization processes novices undergo in their initial experience of religious life. In brief, I characterized the novitiate experience as the foundation for future growth in religious life. Through this initial stage of formation a man or woman confronts the meaning of religious life and responds with God's grace to the development of his or her own spirituality.

Now, having been in religious life for nearly a decade and nearing my own ordination (June 1982), it might be helpful for me to reflect on the experience of religious formation from a different perspective, from the vantage point of one who has experienced formation in a variety of ways: novitiate, philosophy studies, special studies, apostolic work, and theology. Viewing such experience we might ask, What are the issues that young religious face and discuss as they proceed through these years of formation? What are the formation styles and approaches needing examination? What are the important focuses necessary as we begin the decade of the eighties? These reflections are naturally influenced by my own experience with Jesuit formation. Nevertheless, from dialogue with other Jesuits as well as with men and women from other religious congregations, it seems clear that there are many common issues needing the attention of those in charge of formation programs. Moreover, these reflections by one still in formation are not meant to give answers to the questions we face, but they might be illuminating, and they

might stimulate formation personnel to examine their own programs in order to address the concerns of their members.

FOUR FACTORS FOR THE EIGHTIES

The 1970s produced fundamental changes in religious formation. For one, formation is no longer viewed as a distinct period of time. Rather, it is perceived in a much broader context, beyond the confines of a distinct period that ends with profession, ordination, or some other milestone of completion. Novitiate, juniorate, and special studies are not so much seen as a stage but as part of a wider, more involved process from which future growth emerges and in which deeper focus must be given. One's assignment, ministry, or ordination is no longer a final step but is part of a larger ongoing process of development. One question that needs attention, then, is whether the formation program incorporates this larger dynamic perspective. Does the young religious leave the early stages of formation with an orientation toward and a desire for future development and growth? Is the religious exposed to structured options and to personnel who are responsible resources for continuing this process?

Secondly, along a similar vein, this focus on formation as a process parallels the findings of developmental psychology, which show adulthood itself to be a process of constant growth.

Mr. Shelton is a student at the Jesuit School of Theology at Berkeley, California, preparing for ordination to the priesthood in 1982.

FACTORS FOR THE EIGHTIES

1

Formation is not time limited

2

Stages parallel adult development

3

Personnel are declining

4

Perspectives differ among young and old

Writers such as Daniel Levinson, George Vailant, Gail Sheehy, and Evelyn and James Whitehead have pointed to significant developmental issues at various stages of adult growth. These thinkers have built upon Erik Erikson's original contributions regarding the intimacy and generative needs of adulthood. Having enlarged and enriched our perspective on what adulthood really is, these writers note that the adult years bring on a variety of developmental urgencies, reevaluations, and questions. All religious persons need time and space to reflect and to ask fundamental questions about their own adult growth, whether the occasion for doing so is the experience of a developmental issue, a new mission, a further stage of formation, or advanced studies. As young religious go through their personal formation, then, we might ask if time and consideration are given to providing them opportunities to deal reflectively with the various questions and issues they encounter.

Thirdly, available personnel in religious orders and congregations are declining in number, a situation that will probably continue throughout the eighties. This decrease results from a drop in religious vocations, which also means there is an increase in average age within religious communities. The limited number of religious has implications for the formation program of any community. It certainly influences the styles of community living and the various assignments of the religious within the community. Consequently, a critical question arises for the larger religious community: Are young religious viewed as being at hand solely to fulfill the various needs of institutions, or is their personal growth an equally impor-

tant consideration in missioning them to various ministries?

Finally, a common ingredient in most religious communities is the actual disparity of perspective between many younger and older religious. The debate over living in small versus large communities often highlights this difference. Community life for younger religious frequently means commitment to shared responsibility, to the facing of affective issues, and to open, personal communication among members. Formation personnel might challenge themselves to ensure that younger members are provided the opportunity to interact with older members of the community or province. No doubt this interaction would be profitable for all members of the community regardless of age. Moreover, formation personnel might reflect on the need to provide someone to further the formation of older religious who do not place much value on sharing at an affective or personal level with younger religious. Someone is also needed to provide emotional support for the younger members of the community who, with disappointment, meet this type of resistance in others.

Besides these four major phenomena there are numerous other themes threading themselves throughout formation programs. Drawing on my own experience I intend to address several of them. All of these influence to various degrees not only formation personnel and those in formation but also the entire religious community.

COMPETENCY

We are part of a highly specialized world. Today, young religious face a plethora of facts that require

assimilation. Religious in formation often find themselves dealing with a specific area of training (e.g., philosophy, theology) as well as a particular field of interest (e.g., English, biology). Some are expected to pursue more advanced degrees, and their professionalism often creates an amazing complexity of roles (e.g., scholar-teacher-administrator-priest-community member). Significant questions emerge for the younger religious: How can I be proficient in all these areas? Can I prioritize these roles? Can the formation program help me deal with these questions when they emerge?

It is important that we reflect on the pressing demands made on religious in ministry today. A priest, for example, must not only possess a basic mastery of theology but usually a variety of ministerial competencies as well, including an awareness of social justice concerns and the advanced skills in interpersonal communication needed in counseling. The amount of time devoted to formation is approximately the same as it has been in the past, yet the amount of expertise required has dramatically increased. How is this handled by the religious? By the formation program?

Theologian James W. Fowler has noted in *Life Maps* that one of the dominant behavioral tendencies among people growing in faith is the inclination to compartmentalize, i.e., to behave differently depending on which group or role is dominant in their personal life. This compartmentalizing of behavior is a temptation for religious in formation. Young religious are situated in communities as students, members of ministerial teams, teachers, and sometimes as practitioners of other professions, such as law or medicine. From this experience many questions emerge. Can knowledge and skills gained in studies be carried over to engagement in ministry? Does one's life in community enrich one's apostolic work, or are these felt to be separate worlds? Do new experiences mesh with both past learning and a maturing sense of religious identity? Formation personnel need to face the task of aiding young religious to deal with their personal roles in the broader context of a deepening response to the Lord's call.

SENSE OF SELF-WORTH

Psychological literature consistently mentions the important effect self-esteem has on the individual's well-being. As formation is guided, one of the critical questions needing attention is how to help the young religious acquire a healthy sense of self-worth. Undoubtedly both a positive community experience and the development of personal friendships are essential. In addition, though, there often arises the need for some specific or unique contribution religious can call their own. The desire exists to feel that one is contributing, that one is important and integral to the apostolate of one's

Young religious are situated in communities as students, members of ministerial teams, teachers, and practitioners of other professions

community. Does the formation program allow for the development and use of personal styles and talents?

Formation personnel might also encourage the creativity and personal interests of each community member. A hobby can often be encouraged to enrich the person's sense of individuality and self-worth. This can take innumerable forms, such as stamp collecting or political expertise during presidential election campaigns. Whatever the avocation, formation programs might focus on those self-enhancing activities that we choose for the sheer joy of doing them as well as for their contribution to our self-esteem. This self-nurturing will increase the richness of each community member's life.

Furthermore, social psychologist Ervin Staub, in *Positive Social Behavior and Morality*, has pointed out that a sense of self-worth has a constructive effect on the development of altruistic behavior. Altruism is essential for religious, and rewarding community experiences are integrally tied to the caring and attentive ways in which religious relate to one another. They relate also to the personal satisfaction religious derive from helping others in ministerial work.

ENCOUNTERING INTIMACY

The encounter of intimacy is rooted in the development of deepening human friendships. Erikson has noted the importance of the overpowering need for this in human growth. But intimacy is not something we simply have or possess. As Donald Goergen, in *The Sexual Celibate*, insists, "Intimacy

requires disciplined living." It is simply a fact of existence that human intimacy takes time, care, patience, and a certain level of reflective maturity. Formation personnel need to give attention to four dimensions of human intimacy: the affective, the development of interpersonal skills, the meaning of friendship (especially from a theological perspective), and the integration of sexuality. All too often, if any one of these questions is addressed, it is considered in isolation from the others.

Another perspective of human intimacy is the support group. It is important to question the extent to which family, friendships outside the community, and relations with co-workers should be part of a young religious' life. Formation programs need to emphasize the balancing and integrating of these social realities in the life-style of every person being formed.

ROLE MODELS

Social learning theory has documented the powerful effect that identification and imitation have on the learning of social behavior. An all too often overlooked aspect of formation is the need for suitable role models in the forming of a religious identity. It is essential that young religious have contact with older religious who have achieved healthy integration of the spiritual and psychological elements. Role models are touchstones for young religious; they show what the call to religious life really means.

Formation personnel might examine the opportunities young religious have to interact with active religious in their own community. They themselves might tell younger religious who their own role models are and why. It might also prove beneficial to encourage young religious to reflect on who their own role models might be. They can help further by inquiring into what these models convey to the young person about his or her personal religious ideals. This idea-reflection-articulation technique helps the young to identify the values and ideals operative both in themselves and in their religious community. Finally, from my own experience, I have found that these role models provide a much needed source of strength and encouragement during the formation years.

DISCERNING THE GREATER GOOD

St. Ignatius was continually concerned with the discernment of the "greater good," the apostolic work through which the Jesuit would contribute most to the greater glory of God. The ability to recognize the greater good is becoming increasingly important in all religious communities. Today religious congregations are struggling to maintain institutions that are understaffed and more demands are being made on individual members than they can ever hope to fulfill. Many questions must be

**They begin to
realize that
maturity includes
encountering and
accepting personal
shortcomings
and weaknesses**

asked: What is the greater good for this community? For the individual religious? How does the community determine this? A critical measure of the maturity of religious life in the next two decades will undoubtedly be the extent to which discerning reflection will be used in decision making at both the individual and the community level. Formation personnel must ask, To what degree are we preparing those in formation to make truly "discerning" decisions in their own personal lives? Can this individual discernment be related to community discernment? Is the religious growing in the ability to apply this reflection to decisions involving ministerial work? Naturally this discerning vision implies a spirituality that includes self-sacrifice, dialogue with superiors, and a broad global sense of mission. The development of a discerning capacity in young religious must take into account all of these realities.

ADMITTING WEAKNESS

Perhaps one facet of religious life that in the past received too little attention is the sense of corporate weakness. We are all weak, both individually and collectively. To what extent can a religious community, or a province, admit this? How willing are superiors or members of a formation team to admit their own weakness and shortcomings? Although potentially threatening, this admission of weakness on the part of formation personnel can be the occasion of growth for young religious. Acknowledging weakness not only ratifies Christian behavior, but it also facilitates the development of a sense of trust in the hearts of those undergoing formation. They

begin to realize that maturity includes encountering and accepting personal shortcomings and weaknesses. This contact with genuine humanness and humility can be a lasting source of assurance to young religious as they confront their own limits during the years that follow.

INNER KNOWLEDGE

Priest-psychiatrist Luigi Rulla, S.J., has documented the critical role that “inconsistency” plays in influencing the young religious to remain in or to leave religious life. By inconsistency Rulla means the conflict that arises between one’s own inner needs and the ideals and behavior of the apostolic community. Rulla’s work confirms the importance of a formation program that is geared toward self-discovery. This type of approach should include spiritual direction that is self-enlightening and challenging, study and reflection that clarify one’s inner needs and desires, and apostolic work that abets the process of interior self-examination. A climate should be provided in which young religious have the opportunity to ask “why,” to examine their own behavior in a reflective way, and to articulate consciously the ongoing experience of God in their lives.

RESPONSIBILITY

Taking on appropriate responsibility is bound to have a maturing effect on the human person. But responsibility is often not given to the individual in formation. The number of years and the intensity of involvement that formation programs frequently demand (in studies, formation experiences, etc.) can leave the total personality of young religious relatively undeveloped in comparison with that of their lay peers in secular careers. Thus, a question for formation personnel to consider seriously is simply this: Is there a way young religious can assume a greater responsibility for their own formation? A forum might be established in which they could register their own views about the formation process and its elements. Directing young religious to take part in group decision making or to act as consultants might well be helpful and important for their development.

Studies by social psychologists of organizational behavior document the powerful effect that goal setting can have on the lives of members of groups. As a social body, a religious community can profit from this knowledge. Members of religious communities need the opportunity to contribute their own reflections on where the province is going and what contributions they can make, particularly in regard to their own future ministerial work. It is easy for persons in formation to feel far removed from the community’s ministry or the province’s needs. Although they have no final say on decisions and policy, those in formation deserve an opportu-

nity to provide some input. Even serious listening during community deliberations enhances their personal sense of belonging, thus encouraging both commitment and loyalty to their religious community.

SOCIAL CONSCIOUSNESS

Social consciousness has become increasingly important in the lives of religious. This issue often becomes a focus for discussion and at times a point of contention for those moving through formation. They are immersed in a culture that makes living in simplicity difficult. Many religious communities today have offered their members in formation very plain living arrangements and the chance to engage in experiments and apostolic work in social justice-related ministries. But important questions emerge, since in later years these religious might be sent into larger institutional apostolates: How can these individuals reconcile their belief that they are called to a simple life-style with the likelihood that they may have to deal with institutional demands for a different life-style? Does the formation program provide a forum for dialogue over this issue? And are opportunities provided for young religious to reflect with those in the community who are leading different kinds of lives, to learn how these various styles can meet the demands of social justice?

PRAYER

For religious in formation, individual spiritual direction is generally provided, but there is often no communal forum in which they can share their prayer experiences with others and “build one another up.” Formation programs need to provide opportunities for young religious to reflect together on their prayer, a crucial dimension in their spiritual life. These profound moments of conscious, vocalized group reflection can promote interior reflection and the solidification of the individual’s sense of religious identity.

It is my hope that these observations on the process of religious formation have spotlighted some critical issues that formation staffs might address. I can foresee the possibility of their serving as a basis for dialogue in the formation setting. May the outcome be an ever deepening appreciation and experience of their own religious vocations on the part of those who, like myself, are being shaped for the service of the Lord.

THE STROKE IN YOUR FUTURE

JAMES J. GILL, S.J., M.D.

You are sitting in a chair, engaged in animated conversation, and the time is almost noon. Suddenly you become aware of an uncomfortable tingling sensation in your right arm and leg. Then you realize that both have become limp; you can't move either arm or leg. The right side of your face is drooping, and the corner of your mouth on the same side is turned down. You attempt to speak, but no one can understand what you are trying to say. When someone talks to you it sounds like nonsense. You feel drowsy, apathetic, and restless. You are mentally confused, frustrated, and afraid you are going to die.

In such a situation your chance of actually dying is about one in three. You are manifesting some of the classic signs that accompany a stroke, though you may not be able to diagnose that this is what is occurring pathologically. You have begun to undergo one of the most devastating experiences a human being can face. But fortunately you are living at a time when, as medical writer Gloria Jean Sessler points out in *Stroke: How to Prevent It/How to Survive It*, "So many new surgical techniques have been developed . . . and so many remarkable new concepts in the field of rehabilitation are taking place that can restore those who have had strokes so that they can lead useful, self-sustaining lives, that the prospect of having a stroke need no longer strike terror into the heart of anyone."

Only during the past two decades have physicians in emergency rooms, after diagnosing a

stroke, stopped sending patients back home or to a nursing facility convinced that practically nothing could be done to improve their condition. Such patients were generally considered to be hopeless cases. But now that medical science has developed an entirely new concept of stroke therapy, the result of a better understanding of why strokes occur, tens of thousands of stroke victims in this country every year will be helped to return to a useful, productive, and satisfying way of life. Nevertheless, it is a sobering fact, as stroke therapists have all too often confirmed, that a patient's recovery—within the limits imposed by the amount of brain damage sustained—will be determined as much by the attitudes and efforts of the patient and the patient's family (or religious community) as by the timing and quality of special rehabilitation exercises. In other words, if you were to experience a stroke, the completeness of your recovery will to a great extent depend on those who live with you. And when someone who lives with you (in home, convent, rectory, monastery, or the like) suffers a stroke, the final outcome of that person's rehabilitation, no matter how many professional therapists may be involved, will depend on your attitudes and efforts as well as his or her own.

This year approximately 750,000 people in the United States will have a stroke, and 500,000 of them will survive. One in six among that half million will require permanent care in an institution; three out of four will have reduced working capac-

ity. About three in ten will be able to return to normal activity and productive work. Strokes occur in the lives of young and old, rich and poor, laity, religious, and clergy. They constitute the third major cause of death in this country, close behind heart attacks and cancer. As the leading cause of disability, strokes have left alive—but usually in impaired physical, social, and occupational functioning—three million people who wish they could have known a way to escape their personal catastrophe. This article is intended to alert you to the fact that strokes are in many cases preventable; that there are recognizable early warning signs that are signals to get medical care that will forestall a stroke; and that there are many ways a community of caring persons can help a stroke victim to profit maximally from a professionally conducted program of rehabilitation.

STROKE DEFINED

A stroke is a sudden cerebrovascular (brain blood vessel) accident that can range in quality from slight, with complete recovery, to severe and instantaneously fatal. It occurs when the blood supply to a segment of the brain is significantly reduced or cut off entirely. The nerve cells in the affected brain area are deprived of necessary, blood-transported oxygen and cannot function, and the part of the body controlled by these cells becomes incapable of operating normally. For example, by interrupting the flow of blood to one region of the brain, a stroke can deprive a person of the ability to verbalize ideas in sentence form. If the blood supply is cut off to a different part of the brain, a paralysis can result in leg, arm, hand, face, or in all these areas simultaneously. It only takes from 10 to 20 seconds for brain tissue, once its supply of blood and oxygen is interrupted, to undergo extensive damage; three to ten minutes of oxygen deprivation can result in irreversible nerve tissue destruction. A stroke often results in collapse and unconsciousness. Occasionally it begins with a seizure, or convulsion, and sometimes it produces a coma.

Strokes happen in a variety of ways. One type occurs when a fragile or diseased artery in the brain bursts and floods the surrounding tissues with blood. Arteries become fragile as a result of high blood pressure (hypertension), which has weakened them over a long period. They become diseased through the formation of plaque (fatty deposits) on their walls. The rupturing of such arteries is termed a cerebral hemorrhage. Ten percent of all strokes are triggered this way, usually in persons who have both high blood pressure and hardening of the arteries. Cerebral hemorrhages also occur with head injury, infections that damage brain arteries, and acute leukemia.

A second type of stroke occurs as a result of compression. As a brain tumor enlarges, it may press directly on an artery and narrow it to such an ex-

tent that the flow of blood is impaired. A third type results from clotting. When the flow of blood through an artery is blocked as a result of foreign matter such as clots of blood or plaque, an infarction is said to occur. The term comes from the Latin word *infarcere*, which means “to stuff into.” An infarction, or clotting, in a brain vessel that causes a stroke is similar in nature to the stoppage in a coronary artery (surrounding the heart) that results in a heart attack. Most strokes are of the clotting, or infarction, type. A fourth type of stroke occurs when a blood clot, called an embolus (plug), breaks loose from the inner wall of the heart or from a major artery leading to the brain and is carried to the head where it blocks a small artery in the brain. When such a stroke occurs, it generally happens while a person is awake and active. Clotting, or infarction, generally takes place while the stroke victim is asleep.

EFFECTS OF A STROKE

The symptoms and impairment resulting from any of these types of stroke will depend on the part of the brain that has been damaged and the extent of nerve tissue destruction. Some common disabilities after a stroke are memory and reading disturbances; numbness and/or paralysis of face, arm, and leg; visual problems; difficulty in understanding; speech and language impairment; weakness and fatigue; learning problems; and personality changes. These effects may be very slight or very severe, and they may be temporary or permanent. When the blood supply to any brain area is disrupted, the body attempts to repair the damage. Small neighboring arteries (termed collaterals) tend to expand in diameter and take over the work of the damaged ones. After a stroke, some of the oxygen-deprived nerve cells recover or their function is assumed by other neurons in the brain. When this happens, the part of the body affected by the stroke will eventually improve. It may even return to normal. Some patients recover quickly; others sustain such severe damage that it takes many months to make even a partial recovery.

The changes in a patient's mental functioning after a stroke will range from mild to severe. Some return to full intellectual and volitional capacity and to completely appropriate emotional responsiveness. Others reveal basic and profound changes throughout the remainder of their life. It is important for those who deal with stroke victims to remember that even though these patients may appear to be highly emotional at times, their illness is not a psychiatric one; they are not psychotic. Rarely is a person's psychiatric illness exacerbated by a stroke. The changes in mental functioning that so often result from a stroke are the result of organic disturbances (i.e., brain tissue damage). These include impairment of memory, judgment, perception, reasoning, motivation, and affect. Most

WAYS STROKES HAPPEN

1. RUPTURE



2. COMPRESSION



2. CLOTTING



1. EMBOLISM



of the patient's feelings of insecurity and anxiety, as well as difficulty in organizing daily routines, result from organic damage. The more severe it has been, the less the likelihood of successful rehabilitation.

EARLY WARNING SIGNS

Before looking more closely at the emotional and psychological problems that strokes bring on, we can raise our level of hopefulness regarding strokes by looking at some of the early warning signs. The most important of these signs are called transient ischemic (lack of oxygen) attacks (TIAs). These are episodes of brief, localized neurologic abnormality that last from a matter of minutes to a few hours,

but never more than 24 hours. Usually the episode is over in minutes; improvement is rapid and generally there are no residual effects. A TIA is caused by a temporary blockage of one of the arteries carrying blood to the brain, leaving the oxygen supply to a segment of the brain temporarily inadequate.

TIAs are regarded as warnings of an impending stroke because from 35 to 75 of every 100 of these events are followed by a full-blown stroke within the following five years. An individual may experience as few as one or two TIAs in a year's time or as many as 50 episodes in a single day. No matter how frequently they occur, each is an indication that there is underlying vascular disease, and they will tend to recur until the underlying cause is elimi-

TIA's are warnings of an impending stroke because 35 to 75 of every 100 TIA's are followed by a full-blown stroke within 5 years

nated or a stroke occurs. A TIA can be considered a blessing. It allows early recognition of a problem that can be treated and thus prevent a stroke from ever happening.

The most common cause of a TIA is an embolus (clot) resulting from a buildup of fatty plaque on an artery wall. A small piece of plaque breaks off the vessel wall, flows through the bloodstream, then becomes temporarily lodged in an artery in the brain. The clot prevents the bloodstream from delivering oxygen to nerves that control vital functions, and only when the clot is dislodged and floats away is normal body functioning restored. In a TIA the blockage from this type of embolus is not as complete as it would be in a stroke. The repeated breaking off of pieces of plaque, particularly in the arteries of the neck, can contribute to frequent TIAs.

A TIA can also occur during a transitory episode of low blood pressure and if the heart's output is slowed suddenly, as happens when the heartbeat becomes unsteady or irregular for a short time. The kinking of an artery or the presence of too many red blood cells in the circulatory system (a condition called polycythemia) can produce the same symptoms.

A person who is experiencing a temporary cutoff of oxygen to a part of the brain during a TIA may manifest any of the following symptoms, as outlined by Sessler:

1. *Weakness and numbness.* Numbness denotes a loss of sensation, making it impossible to use the affected leg, arm, or hand in a normal manner. Weakness, or lack of strength, is indicated by a person's inability to pick up an object or to form a fist with the weakened hand.

2. *Temporary dizziness and unsteadiness.* A "drop attack" (syncope) is a frequent sign of TIA: the person falls suddenly and remains briefly unconscious. Another symptom is vertigo, a sensation of motion in which either the person feels as if he or she is whirling or objects in the vicinity are perceived as whirling around the person.

3. *Temporary loss of speech and difficulty understanding speech.* Difficulty in speaking, writing, understanding language, and reading indicates that the TIA is localized in the brain's speech-control center. Inability to express oneself in words is called aphasia, from the Greek words *a* (not) and *phasia* (speech). This condition lasts a very short time, and the ability to speak and understand words is recovered completely.

4. *Sudden loss of vision or a temporary dimness in vision.* Usually only one eye is affected. Transitory visual disturbances can include seeing many colors, weird shapes, and flashes or sparks of light, or else blindness.

5. *Headaches or change in previous patterns of headaches.* Some people experience what are called cluster headaches, which are severe and paroxysmal (sharp, sudden, and periodic). Others regularly experience the more common migraine type, similar but longer lasting. Many are victims of headaches that accompany clinical depression. Any change in the pattern of these headaches, or of those that result from head colds or tension, should be suspected of manifesting a TIA and should be evaluated by a physician, since headaches can signal the development of a brain tumor as well as provide advance warning of a stroke.

6. *Diplopia.* The term comes from the Greek words *diplo* (double) and *opsis* (sight). Double vision is a very important warning sign and demands immediate medical attention.








7. *Change in personality and emotions.* Previously cheerful, kind, considerate, helpful, and optimistic elderly persons at times become irritable, quick-tempered, suspicious, and demanding. This change may manifest normal senility and atherosclerosis (hardening of the arteries), or it can signal a TIA and impending stroke. If other symptoms from this list accompany it, a TIA should be regarded as probable.

Whenever any of the seven signs or symptoms just mentioned occur, they should immediately be reported to a physician. All of them indicate a reduction in blood and oxygen supply to some area of the brain. They should always be regarded as warning signals. Today's TIA is likely, if untreated, to become tomorrow's possibly lethal stroke.

KNOWN RISK FACTORS

People who are subject to TIAs and are on their way toward suffering a stroke manifest certain risk factors that can cause conditions that bring on the TIA and eventually the full-blown, catastrophic

STROKE WARNING SIGNS

-  **Weakness and numbness**
-  **Temporary dizziness and unsteadiness**
-  **Temporary loss of speech or difficulty understanding speech**
-  **Sudden loss of vision or a temporary dimness of vision**
-  **Headaches or change in previous patterns**
-  **Diplopia**
-  **Change in personality and emotion**

stroke. These include cigarette smoking, high blood pressure, atherosclerosis, heart disease, diabetes, excess cholesterol in the blood (hypercholesterolemia), too many fat droplets in the blood (hyperlipidemia), the use of oral contraceptives, a family history of stroke, and any cardiovascular disease left untreated.

Physicians who are called upon to treat patients experiencing TIAs generally direct their efforts toward these risk factors. Success in combating these underlying causes will prevent not just recurrences of the TIA but also a subsequent stroke. The treatments most often include anticoagulants and vasodilators. Anticoagulants decrease the tendency of blood to clot and thus they prevent thrombi (clots) from forming in the arteries. They do this by reducing the viscosity, or stickiness, of the blood. Aspirin and Anturane are two medications having this effect.

Vasodilators are drugs that relax the arteries and thereby widen their diameter, making the formation of clots less likely. Alcohol is believed by many people to possess the power to dilate arteries, but there is no scientific data available that show it

widens the arteries in the brain. Unfortunately, one of the frequent effects of drinking alcohol is a rise in blood pressure (hypertension), which is a risk factor in both TIAs and strokes.

Surgery may also eliminate some of the causes of TIAs. A common operation is the carotid endarterectomy, a procedure in which the inner lining of the major artery in the neck (the carotid) is removed and the flow-obstructing plaque (cholesterol, calcium, etc.) that has been deposited is scraped out. When the calcified plaque within the artery has caused extensive damage to the vessel wall, a vein is sometimes surgically grafted onto the vessel so that the blood flow can bypass the narrowed segment of the artery. Another surgical technique involves diverting blood to the brain from an artery outside the skull. The connecting of the superficial artery in the area of the temple with a thin-as-pencil-lead artery inside the skull is called an *anastomosis* (opening). If a current five-year international study of the technique reveals the superiority of this approach, the term will soon become familiar to everyone.

Cardiologist Arthur Ancowitz in *Strokes and Their Prevention* tells us which individuals are less likely to experience TIAs and have a stroke. You would be in the "less apt" category if: (1) you are a woman of child-bearing age not taking birth control pills (women using an oral contraceptive are nine times more likely to have a stroke than are women not on the pill); (2) you are close to average weight for your height and age, according to ideal weight tables; (3) your blood pressure is within normal limits; (4) you have no history of heart disease or are being adequately treated for heart disease; (5) your blood fat levels are normal; (6) you eat a lean diet, avoiding cholesterol-rich foods and saturated fats; (7) you don't smoke; (8) you receive adequate treatment for diseases that are risk factors for stroke; (9) you avoid undue stress or undue emotional tension; (10) you exercise regularly; and (11) you have genetic protection, by having parents and grandparents who lived to a ripe old age.

HYPERTENSION ALWAYS OMINOUS

Anyone seriously concerned about avoiding a stroke or preventing strokes in others should develop a special interest in the problem of hypertension. It is the number one risk factor associated with strokes and was responsible for 1.5 million deaths in the United States this past year. Oddly, most people whose blood pressure is consistently high experience no symptoms to warn them that a stroke, a heart attack, or even death is approaching. One in every ten adult Americans (about 23 million people) have moderate or severe hypertension. Another 20 million have blood pressure that fluctuates at higher-than-normal levels (labile hypertension). Sessler has pointed out that "the mortality rate from hypertension increases as the blood

“The mortality rate from hypertension increases as the blood pressure rises, resulting in as much as a 35% reduction in life expectancy”

pressure rises, resulting in as much as a 35 percent reduction in life expectancy.” The risk of having a stroke climbs 30% for each ten millimeters (mm) of mercury (Hg) increase in blood pressure. Strokes are rare in persons whose blood pressure is normal.

To comprehend what high blood pressure is, it is first necessary to understand blood pressure. Blood pressure is the force of the blood against the walls of the arteries and is measured by the familiar rub-

ber cuff a doctor or nurse fastens around the patient’s arm and pumps up with a rubber bulb. As the heart beats and drives blood throughout the body’s circulatory system, it forces blood against the walls of the arteries, which stretch and contract as the force or pressure of the blood rises and falls. Each time the heart squeezes blood, the pressure on the walls of the arteries rises. Each time the heart relaxes between beats, the blood pressure drops. The pressure that expands the arteries is called systolic (from the Greek *systoli*, meaning contraction). The pressure on the artery walls generated while the heart is relaxing is called diastolic (from the Greek *diastellein*, to expand). The systolic pressure is expressed as the first, or high, number in the blood pressure reading; the diastolic is expressed as the lower number. A reading of 120/80, an average blood pressure in adults, is referred to as “120 over 80” and means simply that when the heart contracts (systole), the arterial blood pressure is strong enough to drive a column of mercury up a tube to a distance of 120 mm (4.7 inches). When the heart relaxes (diastole), the pressure is only forceful enough to drive the column of mercury to a height of 80 mm.

Hypertension is classified as mild when it is in the 140/90 to 160/95 range and moderate when it is between 160/95 and 180/115. It is considered severe when it is at 180/115 and above. Even mild hypertension results in a decrease in life expectancy. The life span of a 35-year-old man whose blood pressure is 140/95 is nine years less than that of a man without high blood pressure. If his pressure is 150/100 at that same age, he has a life expectancy 16 years less

BLOOD PRESSURE RELATED TO STROKE			
Blood Pressure	140/90	140/100	140/120
Increased Risk of Stroke	30%	60%	90%

Frustration results from both the disability and the dependency, and wherever there is frustration there must be anger

than he would have had if his blood pressure were in the normal range.

STRESS RAISES PRESSURE

Emotions and stress are related to hypertension. Anger, hostility, anxiety, and fear will inevitably cause the blood pressure to rise. In some individuals, who are called hyperreactors, there is an excessive reaction to even mild forms of emotional stress. But far more commonly encountered is hypertension in the Type A person (discussed at length in the Fall 1981 issue of *HUMAN DEVELOPMENT*), who is hard-driving, always hurried, impatient, and chronically hostile. This type of individual corresponds with what many scientific researchers and clinicians regard as a hypertensive personality. They find that hypertensive people, as Sessler has described them, "seem prone to experiencing frequent emotional upsets that tend to last longer than similar upsets would in the person with normal blood pressure. They also tend to react too quickly to stress and to respond to it with excessive irritability, anxiety, and restlessness. Hypertensives are quick to display hostility, which provokes others to anger, and this in turn only increases their own hostility. They seem to always have a defensive attitude where others are concerned."

There are six fundamental tactics for reducing blood pressure that physicians conventionally prescribe: salt restriction, weight reduction, regular exercise, drug therapy, rest and relaxation, and stress-reducing techniques such as meditation and biofeedback. Jane Brody, the *New York Times'* per-

sonal health columnist, in her recently published best seller, *Jane Brody's Nutrition Book*, presents very useful information about salt restriction and weight reduction in the chapters "Salt: Is the Pillar About to Collapse" and "Weight Control: Secrets of Success." Sessler, in her chapter "Risk Factors You Can Control" in *Stroke*, clearly describes the other four blood pressure reducing tactics. Both of these books deserve a place in the library of any health-concerned religious community, seminary, or pastoral center.

Unfortunately, if TIAs and the other risk factors related to stroke are not successfully prevented, a full-blown stroke is likely to occur.

A stroke is considered to be "complete" when the disabilities and neurologic deficits, which may become increasingly more complex and severe over time, have finally become fixed. Some degree of nerve damage has been sustained, and now there remain neurologic impairments that may or may not improve. To minimize the extent of disability and to bring back as much function as possible to disabled parts of the body, rehabilitation is begun as soon as feasible. It involves retraining stroke victims to function either with or around their disability.

EFFECTS OF STROKE

After a stroke, some areas of the brain consistently function in a normal manner, whereas others give evidence of having been damaged more or less severely. Some days the patient may appear to be fully capable of dealing with intellectual tasks. Other days will bring a total inability to cope. This fluctuation between good days and bad days is not unusual during rehabilitation training. Professional therapists endeavor to help their patients not to become discouraged because of this instability.

The kind of impairment of body functioning will depend on the area of the brain that was traumatized by the stroke. If the left side of the brain was damaged, paralysis can be caused on the right side of the body. Damage to the right side of the brain accounts for paralysis on the left. A person who is paralyzed in both the arm and the leg on one side is said to demonstrate *hemiplegia*, which inevitably leaves the patient physically, mentally, and socially dependent on others. Along with paralysis, other effects of stroke can include aphasia (interference with the understanding of and the use of language); dysarthria (a mechanical defect in speaking caused by injury to the area of the brain that controls the muscles that regulate articulation); disturbances in thinking, perception, and memory; difficulty with new learning; and problems with vision.

Rehabilitation of the stroke patient requires the cooperation of a physician, the patient, and if the patient is a member of a religious congregation, the patient's community. Stroke patients need two at-

titudes to succeed in this difficult task: a will to recover and a desire to be independent. The community can be of great assistance by permitting and encouraging these patients to help themselves as much as possible. The process would be seriously impaired if members of the community were to do for these persons things they are capable of relearning to do for themselves, given enough time.

The physician supervising the stroke victim's rehabilitation program may consider it advisable to enlist other professionals to help the patient. These could include specialists in neurology, internal medicine, physical medicine, and rehabilitation; a speech therapist; a physical and occupational therapist; visiting nurses or other public health nurses; and family service agencies. Most large hospitals and medical centers have special rehabilitation teams. Most local heart associations have prepared a directory of community services available to physicians for their patients, and these associations are often very helpful in finding and suggesting resources for specific cases.

WHAT A COMMUNITY SHOULD KNOW

Usually a patient with a recent stroke receives the best care in a hospital where there are facilities for stroke diagnosis and prompt, appropriate treatment. Even while the patient is still in the hospital, members of the person's religious community can often be extremely helpful by learning to carry out many of the techniques of physical therapy and rehabilitation that they will be able to apply at home when the patient is ready for discharge.

The stroke patient's community members should remember that the acute change in life patterns and potentials their brother or sister is experiencing must inevitably produce psychic trauma and disturbance in adaptation. Numerous psychosocial problems are likely to result from any stroke, some of these representing organic (tissue) damage and others being psychological reactions. An understanding of the emotional sequelae is especially important for community members to develop; without this it becomes almost impossible to be accepting, tolerant, and supportive.

Among the common reactions to a stroke is anxiety, which is characterized by increased emotional tension and feelings of impending disaster. A small amount of anxiety can often prove helpful by motivating patients to take the necessary steps to improve their condition. But when anxiety becomes excessive, an array of psychological defense mechanisms may be employed to preserve emotional balance. These defenses usually include denial, which is one of the most difficult for professional therapists to deal with. Patients may deny any loss or disability, or they may admit their disability but deny its consequences. The community too, as a group and as individuals, has suffered a

loss, perhaps an identity crisis, and depression. Their level of denial may equal or even exceed that of the patient.

Another emotion the patient experiences after a stroke and throughout rehabilitation is anger. Frustration results from both the disability and the dependency, and wherever there is frustration there must be anger, even though the patient may deny feeling it. This anger is often expressed as aggressive behavior, which unfortunately tends to provoke retaliatory measures from the hospital staff or religious community members it is directed toward. In dealing with an angry stroke patient, it is important to be compassionate, patient, and nonreactive.

Depression, too, is an affective reaction stroke victims predictably experience soon after the event. It can interfere with rehabilitation and at times brings with it the possibility of suicide. Repeated episodes of crying are frequently seen after a stroke. At times this behavior is related to depression, but often it reflects brain tissue damage. In the latter case, the patient, if able to communicate, will generally deny feeling depressed but will admit not being able to control this witness-distressing behavior.

A psychiatrist should be called in to treat a stroke patient who gives evidence of considering suicide, even though the deed is unusual in these circumstances. The psychiatrist will always take the matter seriously, but especially so when the depression is severe; when the patient has a history of suicide attempts or repeated threats of self-destruction; when there have been dreams of death, mutilation, or a funeral; or when the patient shows signs of persistent hopelessness, agitation, poor appetite, and insomnia.

OTHER PSYCHOLOGICAL EFFECTS

Brain-damaged persons frequently have distorted concepts of themselves and especially of their bodies. Body image is a term employed to describe the following phenomena: familiarity with body parts, ability to follow directions pertaining to body parts, ability to estimate distances on the body, and recognition of fingers. A disturbance in relation to any of these is usually accompanied by quite severe emotional reactions. But in general disturbed mental and emotional functioning usually improves progressively after a stroke. No exact timetable can be predicted, but clinicians usually find that recovery is greatest during the first three months and decreases after one to two years.

The stroke patient's psychological reaction will be related to the time in life when the event occurs and also to the person's prior level of functioning. To the retired, senile, dependent individual a stroke's outcome would obviously represent less change than it would to a younger, more vigorous

person who is a productive worker and who is valued as an important contributor to the community's life and apostolate. Patients who had poor interpersonal relationships antecedent to their stroke will usually experience a more painful emotional course than those who were more congenial and who derived more social enjoyment from their prestroke life. In persons who have a history of neurosis or psychosis, the stroke may serve to bring about a recurrence or intensification of their symptoms.

It cannot be stressed too strongly or too frequently that the response of the community members, especially after stroke patients have returned home to live with their community, will strongly affect the progress and outcome of the rehabilitation process. If they are overprotective and will not allow these patients to do the things they are capable of, or if they will not tolerantly accept the limitations and emotionality displayed, the success of the treatment program will be severely jeopardized. If such problems occur, the physician would do well to have a series of conferences with the community to help the members view the situation realistically. This will help them to contribute to the rehabilitation process and to avoid impeding the patient's chances of achieving as complete a recovery as possible. These sessions should continue as long as problems are evident or if they recur.

SYMPTOMS SOMETIMES SURPRISINGLY SEVERE

It can be expected that if the stroke victim has significant organic impairment, any abrupt change in a previously familiar environment can plunge the individual into confusion, disorientation, and bizarre behavior. Even when suitable precautions have been taken, any environmental disruption may occasion some psychopathologic manifestations, even in a patient who has attained a fair degree of stability.

Fowler and Fordyce, long experienced in the work of stroke rehabilitation, have written compassionately about one stroke victim in *Stroke: Why Do They Behave That Way?:* "He is older. He probably did not see too well without glasses before the stroke and his vision may have suffered since. He may not hear well. He may have lost the sensations of touch, pressure, position, and pain in part of his body. He may be confined to bed for prolonged periods of time. He may have lost the ability to interpret some of the stimulus input he receives because of his damaged brain. . . . Is it any wonder that stroke patients frequently become irritable, confused, restless, and sometimes have delusions or hallucinations? It is especially likely to happen when they are confined to bed for any lengthy period."

Many stroke patients become restless, confused, and irritable when left alone in darkness in their

room at night. It is often possible to make them more comfortable by enriching the sensory environment. A dim light not far from the bed and a radio playing softly in the room can sometimes result in a great improvement in their condition.

Although some patients require an enriched sensory environment, others are overwhelmed by too much stimulation. Community members and others sometimes do the patient a disservice by visiting in groups that are too large. Stroke patients may not be able to keep up with the conversation or follow the body movements of people in a large group. They often function much better when talking with a single visitor or with just a few at a time.

GUIDELINES FOR COMMUNITY

Some specific suggestions made by Fowler and Fordyce that members of a stroke victim's religious community might helpfully keep in mind are the following: (1) Don't underestimate patients' ability to learn and communicate even if they cannot use speech. (2) If they cannot speak, try other forms of communication. Pantomime and demonstration are often useful. (3) Do not overestimate their understanding of speech and overload them with "static." (4) Don't shout. Keep messages simple and brief. (5) Don't use special voices; just speak naturally. (6) Divide tasks into simple steps.

Other similar suggestions include these:

- Watch to see what stroke victims can do safely before taking their word for it.
- Minimize clutter around them.
- Avoid rapid movement in their presence.
- Avoid trapping them in an unnecessarily confined environment.
- Avoid nagging them.
- Arrange the environment to maximize performance.
- Establish a fixed routine whenever possible.
- Give frequent indications of effective progress; they may forget their past successes.
- Use memory aids such as appointment books, written notes, and schedule cards whenever possible.
- Present new information in clear steps, one at a time.

Finally, here are some suggestions made by physicians for the families of stroke patients who require care over a long period that apply equally to religious communities.

1. Divide duties so that the full burden of care does not fall on one person.

2. Help the patients take responsibility for doing their exercises regularly.

3. Allow the patients to take on responsibility for self-care and other activities gradually and by easy steps. Fine judgment is necessary to encourage independence and not frustrate patients with over-

The alarming frequency of strokes today makes it likely that most readers will come into close contact with this type of event

difficult tasks and to stimulate progress and not inspire unrealistic expectations. If they can brush their teeth, or shave, or comb their hair, or dress themselves, let them do so, even though they may take a long time.

4. Praise any successful efforts that they make. Don't be discouraged by their failures. Recovery from a stroke is a slow process.

5. Have them participate in as many family or community activities and as much planning as they can. Feeling useful is a tremendous morale builder.

6. Help them keep in contact with the world they have known.

7. Don't relegate them to the sidelines with only a television and radio to occupy themselves.

8. Encourage them to develop a hobby.

9. Spend time with them. Perhaps they will enjoy playing checkers, chess, or bridge.

10. Encourage visitors, if the patients' condition warrants it.

11. Make them feel wanted and a part of the social picture.

12. Check with the doctor regularly. Get in touch with him or her if things are not going as you think they should.

KNOWLEDGE FOR PREVENTION AND CARE

This article has presented some basic information about the nature of strokes, their causes, their warning signs (TIAs), and their prevention. It has also included a brief appraisal of some of the emotional conditions and needs that stroke victims present to the members of their religious communities who want to assist in their rehabilitation.

It has been emphasized that the attitudes and behavior of community members can contribute significantly to the improvement or the nonimprovement of those who are suffering the aftereffects of a stroke, and who, like the weakened Jesus carrying a heavy cross, need help to move forward toward a victory and a resurrection.

The alarming frequency of strokes today makes it likely that within a relatively few years most readers will come into close contact with this type of event. As Dr. Claude E. Welch, senior surgeon at Massachusetts General Hospital, has warned about the hundreds of thousands of new stroke victims in the United States every year, "Not only are they, their families, and their friends profoundly affected; stroke lurks as a hidden threat for all." But remember too that through recognition of the warning signs and prompt treatment, most strokes are preventable. So, may the stroke in your future be one you successfully avoid. Or, if it does happen to someone you care about, may you generously help him or her to regain all possible use of body and mind.

RECOMMENDED READING

Ancowitz, A. *Strokes and Their Prevention*. New York: Pyramid, 1976.

Feinman, M., and Wilson, J. *Live Longer: Control Your Blood Pressure*. New York: Jove, 1978.

Sarno, J., and Sarno, M. *Stroke: A Guide for Patients and Their Families*. New York: McGraw-Hill, 1979.

Sessler, G. *Stroke: How to Prevent It/How to Survive It*. Englewood Cliffs, N.J.: Prentice-Hall, 1981.

PROCESS PASTORAL COUNSELING

WILLIAM F. MAESTRI

One of the lingering effects of the 1970s is the rise of the helping professions and a plethora of related self-help material. Much of this trend toward helping has occurred in the areas of psychology and religion. In psychology the focus is on the development of the self, on the self's becoming actualized or authentic or real. Self-help books teach us how to be our own best friend, to look out for number one, to win through intimidation, and to say no without feeling guilty. In the area of religion, we are encouraged to go East into a mystical spirituality that emphasizes individual experience, meditation, and forming a relationship with primal life forces and the cosmic consciousness.

All of us have felt the effects of these two developments. The parish priest and the Christian in the pew are not immune. Our vocabulary and life-style have been altered. We speak more of potential, of getting in touch with our feelings, of being true to ourselves, of finding community, and of fostering a simpler, more basic life-style.

More and more people, especially adults age 18-35, are searching for spiritual guidance and nourishment. The powerful attraction of various religious sects and Eastern religious groups can be attributed to their promise to deliver spiritual growth. Many young people no longer look to the religions of their parents for such guidance. The young are religious, but not institutional churchgoers. They shun dogma, ritual, ethics, and institutional membership and opt for what appears

to be a community of care and challenge. Such a situation offers a tremendous challenge to those who have a vested interest in institutional religion: members of the hierarchy, theologians, clergy, religious, and involved laity.

This challenge is acute for the parish priest, who is often the first, and many times the last, contact with the Church. How does he respond to those who come seeking spiritual and pastoral counseling? Does the priest escape into a spiritual realm that has no "cash value" for the experience of the individual? Or does the priest use pop social science, which often sounds like a poor imitation of the real thing? Either way, the person seeking counseling and direction frequently ends up applying elsewhere. In effect, the parish priest faces a tremendous challenge in speaking to the needs of each person with a confidence in the Gospel and a sensitivity for the human condition. The parish priest as counselor and director needs a method of counseling that avoids both spiritual opium and humanistic idolatry.

My aim in this article will be to offer a method that could serve to help parish priests and other pastoral ministers to counsel and guide effectively. This manner of counseling will be developed from

Father Maestri lives in New Orleans, teaches in a diocesan college seminary, and does pastoral work in a parish, particularly among the aged.

the insights presented by process thought. Of special importance will be the work of philosopher Alfred North Whitehead and theologian John Cobb. I will examine some basic concepts in process thought (God, Divine agency, and self) and will relate them to the field of pastoral counseling. Finally, I will examine a given pastoral problem using this process perspective.

THE PROCESS PERSPECTIVE

There are three fundamental entities—God, Divine agency, and self—that will help us develop a process framework for pastoral counseling.

God. The Christian Scriptures and the testimony of the churches have affirmed the transcendence and immanence of God. God is experienced as the Wholly Other and Ancient One who is above the creation. God in this aspect of his Being is all-perfect and all-powerful. Scripture also witnesses to God's immanence in creation and history. The biblical God took on a human face in Jesus.

Process thought takes seriously the transcendent and immanent aspects of God's Being. God in this primordial aspect is absolute perfection and lacking in no way. This is God "alone with himself" thinking the Divine thoughts. God also has a consequent aspect that relates him in a real way to the world. The world and God are essentially related so that God works, struggles, and lovingly suffers with creation in its coming to perfection. This God as our fellow sufferer and companion is the One who understands.

Divine Agency. The term agency refers to a being's power and its manner of realizing its desires. A fundamental question for theology is: In what manner does God bring about his will? Does the Christian God use coercion or persuasion? The Scriptures and the history of Christian witness proclaim that Yahweh, Jesus, and the Spirit operate by the power of persuasion. God lures and invites all creation to realize its best possibilities. God's power is the ability to love and lure faithfully and everlastingly. God does not give up on us or his creation. God is Tender Poet and Tenacious Lover who desires what is best for the world and each person.

Self. The process perspective would be much more comfortable with the term *selving*. This would indicate the lifelong journey each person must travel in the quest for spiritual and human growth. Our identity, the self we are becoming, is something to be achieved and refined with the passage of time and each new context.

God calls each new being into existence and supplies it with an initial aim or direction for achieving maximum well-being and growth. This does not mean each person is determined and can only act in conformity with God's desires. Each person is free within a given set of life circumstances (culture, family, language, etc.), but

each person enjoys a *real* freedom. Each person is free to follow the divine aim (virtue) or deviate and do one's own thing (sin or pride). We become more authentic, that is, alive with God, to the extent that we discern God's will and act upon it.

Pastoral counseling is a process that attempts to discern the loving, luring, and tender presence of God in each individual, the community, and the world. Furthermore, pastoral counseling, through a careful examination of human experience, seeks to discern what God wants of me to extend the reign of his Kingdom. Such an orientation requires that the priest-counselor take a cue from the Divine agency. The counselor must allow the person's story to unfold in an atmosphere of respect, freedom, and acceptance.

ASPECTS OF PASTORAL COUNSELING

Process. Ours is an age that demands the instant. We want instant foods, appliances, answers, and results. We even have instant interpersonal compatibility through computers. Why should growth in the spiritual life be any different? Is it any wonder that those who promise instant answers and offer certainty in the midst of complexity gain a strong following? The process perspective is just that, a process that requires discipline, prayer, study, and effort. Grace favors the well-prepared mind. Process is *not* progress. There are setbacks and crosses. There are no magic answers or technological fixes. Unless one is willing to be comfortable with time and oneself, counseling and direction will be fruitless. The priest-counselor must be patient with himself and allow room for grace and the Spirit. We are instruments and our efforts are completed and enriched by the Spirit. We must be careful not to promise more than we can deliver. This requires that our self-concept as priest is not one of omnipotence, but of what Father Henri Nouwen calls the wounded healer.

Discernment. Very few of us have a direct line to heaven in any clear and distinct way. The signals from above require translation. This means we need the help and concern of others. Direction and counseling challenge the rugged individualism that seeks to find all the answers through its own efforts. Discernment speaks to our nature as social beings. Without community and a mature guide we become imprisoned in a world of our own making. Such a world leaves little room for others or the Holy Spirit. Discernment challenges us to make room for God's will and make that will our own.

Human Experience. The Christian God is not a set of intellectual propositions, but the Really Real who loves us and wants to reveal himself to us. Our God is the Hound of Heaven, a God consumed with love that burns high on a mountain; and he is so passionate that he becomes one with the beloved—the Word becomes flesh. Our God communicates to us through the everydayness of our life. The fact

There is no greater frustration than having persons tell you the stories they think you want to hear

that we so often ignore him or feel his absence is more a commentary on us than on him.

Ours is a world that prides itself on being self-sufficient and technologically powerful. Pride has closed the windows of the world to its creator, but God still remains the Creator, Sustainer, and Sanctifier. Pastoral counseling seeks to illuminate God's presence and will in our life. Basic questions seek answers: How do we experience God? As loving? Absent? Silent? Oppressive? Tender? Are we satisfied with the quality of our relationship? How can we improve it or change it? What are the obstacles and aids to our relationship with God? Does my relationship with God lead me to be concerned about the issues of social justice or to withdraw further into myself? These questions and many others indicate that while we began with experience, we don't end with experience. There is a need for reflection, evaluation, and resolution based on our experiences.

Pastoral Atmosphere. Much of human behavior is situationally determined. In a social context of love we tend to respond in a loving way. In an atmosphere of respect we often respond in a respectful and honestly revealing way. Process thought reminds us that God interacts with his creation in a noncoercive and nonmanipulative way. God invites and lures each being to achieve what is best for it in a given situation. The priest-counselor speaks volumes about *his* experience of God by the atmosphere he develops in a pastoral session. If we experience God as loving we are more willing to extend compassion to the directee and allow this person's life story to be told. It may not be a model story or a virtuous one, but it is the one this person has writ-

ten. There is no greater frustration than having persons tell you the stories they think you want to hear. To tell the truth about themselves would invite the counselor's disapproval and rejection. By extension, God might also reject them.

Acceptance. Some may object that unconditional acceptance of what another has done is immoral. How can we tolerate behavior that violates standards of morality, human caring, and what we hold to be ethically fundamental to daily human interaction? Yet I think it is essential that we accept the person while evaluating and reviewing the person's behavior. Such an evaluation is not a series of sermons by the counselor on right and wrong. Rather the counselor, together with the person being counseled, struggles to see if this pattern of behavior is really life-enhancing. If not, they seek realistic ways in which to begin the process of conversion. The process perspective is not amoral or value free. There is a right and wrong. Sin is real. But so is grace. The process perspective refuses to give in to simplistic moral lectures or quick answers that violate the dignity and intelligence of directee and counselor alike. It is a perspective that follows the tender but strong love of God. It refuses to give up on people.

To many, the above discussion may seem too theoretical or abstract. I think such an observation has merit. So let's now examine a type of pastoral situation that priests regularly encounter.

THE GOD OF RETRIBUTION

I had been ordained to the priesthood for only two months when I was confronted with the following situation: A woman, about 25 years old, appeared at the rectory door. Immediately I knew three things: she was intoxicated, she was distressed, and I was in for quite a challenge. Mary (not her real name) came in and between crying and aimless wandering she told me her situation. She had been married three years; there was one child, John. Mary had had an extramarital affair and had become pregnant, but she terminated the pregnancy by abortion. Recently her son, John, had gone to the doctor. Mary was told he would need an operation to repair a hernia. The doctor assured Mary that the procedure would be simple and relatively safe. Mary saw things differently. She became convinced that God was punishing her for her affair and especially for the abortion. She was certain that John would die as a result. Mary had not been able to sleep or eat, and she was turning to alcohol more and more. She decided to visit the parish priest. (I wonder if some of her intoxicated state was not due to fear of having to speak to a priest.)

Well, I was just out of the seminary, filled with the Spirit, and omniscient, so I knew this wouldn't be all that difficult. All I had to do was rationally organize the data, collect the evidence of the physi-

cian, and offer some pious phrases and Mary would be reassured. Wrong. The more rational I became, the more frantic Mary became. I felt that Mary wasn't listening to me. But the trouble was that she was hearing me too well and I was not listening to her at all. I was too busy offering answers and solutions, I was too inexperienced and insensitive to hear Mary's concept of God and her experience of him. I wanted Mary to accept what I had to say instead of realizing that she needed to be accepted as a person and experience forgiveness.

Mary finally calmed down, due more to exhaustion than to my words, and we began to deal with the present situation, with John and the larger issues of her marriage and future. As we did I found myself listening more and talking less. Mary began to reveal more, and I could sense that something important was happening inside her. She left the rectory more at peace than when she arrived.

The operation went well for John. Today Mary is still married and much happier in her relationship with her husband. They have moved with John to another part of the country. She still has problems, but she is fortunate to have found in her new location a parish priest who is very understanding.

PROCESS PERSPECTIVE ESTEEMED

In the years that have passed since this experience, I have come to value more and more the process perspective to pastoral counseling. Mary's situation revolved around her concept of God and how he deals with people who break the rules. For Mary, God was a vengeful God who punished those who went against his will. My concept of God was one of a Divine Reason who supplied an answer to every problem; God as Divine Reason understood, intellectually, that we are weak and sinful. Therefore, my job was to tell Mary this and send her on her way to sin no more. Both of us had a God problem.

The process perspective and the Scriptures assure us that God is a Tender Lover who lures us to realize our best possibilities. We do sin and fall short of God's glory, but God continues to make the best out of any situation and offers it back to us for healing and growth. In Mary's case, she came to

experience God differently and appreciate her marriage. This lesson could not have been taught through a sermon or read from a book. She had to come to this insight from her personal experience.

Mary's story is not a fairy tale of living happily ever after. She continues to struggle and experience difficulties. But more and more she comes to know God as the Companion who understands.

COMPETENCE REQUIRES A METHOD

Recent studies and opinion polls indicate that the American people's trust of the professions is on the decline. No doubt much of this is due to Vietnam, Watergate, Abscam, and various new scandals that fill the media's agenda each day. However, religious professionals continue to enjoy a relatively high degree of confidence and respect. I suspect this will last only as long as priests and other pastoral ministers continue to be perceived as competent and generous.

A generous spirit owes its origin to the Spirit who gives gifts for the common good. Competence requires not only the Spirit but also a well-prepared mind that is open to study, discipline, and learning. Competence in any field of human activity requires a methodology that advances right reason and prevents manipulation. The process perspective is one such method. It allows us to speak about the God who is alone with himself and who out of love becomes the Tender Poet who understands us.

RECOMMENDED READING

- Cargas, H., and Lee, B., eds. *Religious Experience and Process Theology*. Ramsey, N.J.: Paulist Press, 1976.
- Cobb, J., and Griffin, D. *Process Theology and Introductory Exposition*. Philadelphia: Westminster Press, 1976.
- . *God and the World*. Philadelphia: Westminster Press, 1969.
- Mellert, R. *What is Process Theology?* Ramsey, N.J.: Paulist Press, 1975.
- Pittenger, N. *Unbounded Love*. New York: Seabury Press, 1976.

THE GROUNDS FOR PRIDE

JAMES TORRENS, S.J.

No begging. All that parched skin,
its rough grain crunching underfoot,
somehow stores up. The jealous land
bundles its slim wood in green,
or stretches the pulpy green over
pocked wood. Tiny root systems scour
for surface drink, or a jab
searches deep. Non-waterbreathers,
minuscule desert leaves uncurl
only a brief season. What thorns!
catclaws to jacket, or fishhook
in unwary leg. The toothed visage
has, after all, pride. The skirted trunks
await spring, to shoot up a crimson
or sunyellow flag; and seed,
under the full-blown sky,
abides the time of grass.

This rare night the angel-wing-cactus
face runs happily with the rain.
Ocotillo, cholla, jojoba
out of long patience laugh.
A light fall, steady.
The scrub earth drinks in.

How we bandy about religious language! The people who receive it in dead earnest, if they have no sense of the polyvalence of words, the many shades of negative and positive that words can carry, run considerable danger. This is most true of the terms we use for self-evaluation or to express attitudes taken before others. As a central instance of the above, consider the word pride. What a discerning spirit we need when we employ it!

For those with a moralizing impulse and classical background to match, the word pride could

well conjure up Edmund Spenser's *The Faery Queene*, in which the Red Cross knight, in quest of holiness, finds himself decoyed into the House of Pride, "with many lofty towers, / and goodly galleries far overlaid, / full of fair windows and delightful bowers." But the whole construction is flimsy, gilded, and reposes upon sand. In its midst Queen Lucifera keeps her throne, "Looking to heaven; for earth she did disdain, / and sitting high; for lowly she did hate. . . . And in her hand she held a mirror bright, / wherein her face she often [gladly viewed], / and in her self-loved semblance took delight." Let Spenser stand for the whole gallery of medieval and Renaissance allegorizations of pride.

Although antedating Spenser, *The Spiritual Exercises* of Ignatius Loyola, with the familiar meditation on Two Standards, runs closely parallel. "Imagine," says Ignatius, "the enemy of human nature" seated as a chieftain "in that great plain of Babylon, as on a lofty throne of fire and smoke, in aspect horrible and fearful," dispersing demons everywhere. "They are first to tempt men to covet riches (as men are prone to do in most cases), so that they may more readily come to the vain honor of the world and thence to unbounded pride."

The scenario comes right out of the New Testament, the narrative of the temptations of Christ, for instance, or that allusion in the First Letter of John to the triple snare put out by "the world": "concupiscence of the flesh, concupiscence of the eyes, and pride of life." Greek civilization at its height ran the constant risk of this pride of life, *hubris*, the fatal presumption of one convinced of his or her own greatness. Kenneth Rexroth in *Classics Revisited* describes admiringly the "optimum human of Aristotle's *Ethics*" as his qualities are traceable in the plays of Sophocles. He speaks thus of the other side of the coin: "Their sins are arrogance, rashness, overconfidence, presumption, contempt, cruelty,

Father Torrens is professor of English at Santa Clara University, California.

anger, lust, carelessness—the family of pride. Not even the soldiers, slaves, and messengers are guilty of gluttony, sloth, cowardice, venality.”

Exactly the standards that Inigo de Loyola, the Basque nobleman, lived by before his conversion, child as he was of the Renaissance with its sky-high aspirations and the great premium it put on versatility. The shallowness of the self-vaunting, which is well illustrated in the lives of a whole succession of popes, was pointedly underscored in the late Renaissance by the likes of Thomas More, Montaigne, and Brueghel, who remind us how fatuous and ill-founded pride can be.

“Why swell’st thou then?” says John Donne in a famous poem addressing Death, with a picture of strutting Elizabethan courtiers clearly implied. All of this corresponds to the first definition of pride in the *Oxford English Dictionary*: “a high or overweening opinion of one’s own qualities, attainments or estate, which gives rise to a feeling or attitude of superiority over others and contempt for them; inordinate self-esteem.”

This form of pride, the Latin *superbia*—curl of the lip, arch of the eyebrows, upward tilt of the head—also attacked the great medieval poet Dante. In the *Purgatory* section of the *Divine Comedy*, Dante admitted with a twinge that one day he would have to expiate his pride on the lowest terrace of Purgatory. But he would not have to stop at all at the next circle up, where envy is punished, for whom should he envy? After all, he is Dante!

Our day and age, however, seems to suffer not so much from inordinate self-esteem as from lack of any self-esteem. The April 1981 issue of *Self* magazine carried the 26-page article “Persuasion: How to Get What You Want.” Just what everybody needs! This article seems aimed not at the overweening ego but at the mean, conniving, self-absorbed, unsure ego. We come across so many people—the ones who leave their tire tracks on the lawn at night, or walk off from unfulfilled contracts, or take pay for sloppy work—seemingly devoid of self-respect that we find ourselves agreeable to a little resurrecting of the word pride.

The *Oxford English Dictionary* helps us in this regard with subsequent meanings of a different valence for the word pride: “a consciousness or feeling of what is befitting or due to oneself or one’s position, which prevents a person from doing what he considers to be beneath him or unworthy of him.” This applies to the well-groomed person, who takes some pride in his appearance and alarms his friends in a time of sickness or depression by letting himself go. This applies to the old-school workman whom we find downcast after words from a dissatisfied customer. And it applies to the elderly woman hunting through grocery stores and clothing shops for bargains without letting others know how tight the pinch is because, after all, she has her pride.

Over the last two decades in America many

groups have emerged to fight for recognition of their rights. Along with the real public objective they all have an inner purpose, which first became obvious with the phrase “black pride.” These movements, fostering a sense of worth where before it had been stifled, have an exhilarating effect on the participants. Their desired goal would seem to be tranquil self-possession.

A marvelous instance of tranquil self-possession can be found in very poor farm areas of Mexico where young children, often poorly fed and clothed and educated, will introduce themselves with a flourish: “Raoul Enrique Morales y Villanueva a sus ordenes,” at your orders, or “para servirle,” at your service. The same attitude closer to home was voiced by a workman whom psychoanalyst Robert Coles interviewed for his essay “Work and Self-Respect” (in *Adulthood*, ed. E. Erikson): “I have a job and I manage to keep my head above water. If I can do that until my last kid is out of high school and has a job, . . . I’ll be able to die with some self-respect.”

True enough, our human capacities, even the most exquisite, and the very richest human endowments, compose a closed system. God blesses us when we expose our frailty and infirmities and needs. He helps us to “be not too proud” to seek help, for it is sad to see people blocked by false pride from seeing a doctor, admitting wrongs, or even begging when destitute. Jesus Christ gave us the memorable example, “Who though he was in the form of God, did not think being equal to God something to cling to but poured himself out taking on the form of a slave.”

But this “condescension,” this stepping down among us, was for the purpose of a raising up, for helping us stand erect with him before the Father. And he himself, after his exaltation on the cross, to use that paradoxical Gospel term, lifted us up into a new personal identity in which we could rest most securely.

The Jesuit poet Gerard Manley Hopkins, watching a falcon hovering in a strong wind and mastering it, found here in this superb flight (“superb,” a fine adjective that the English language has rescued from negative connotation) his most striking image for Christ Our Lord. In “The Windhover” Hopkins cried out in his own Elizabethan version of the Apocalypse passages in praise of the Lamb: “Brute beauty and valor and act, oh, air, pride, plume here / Buckle!” i.e., here fasten together and concentrate. Hopkins struggled with a sense of worthlessness all his life, yet he was a true believing son of Ignatius the hidalgo (*hijo de algo*, son of something big). He founded his sense of worth on the Lord’s glory. So we find in this line of his poem that positive, or plus, quality explicated in a further *Oxford English Dictionary* definition of pride: “a feeling of elation, pleasure or high satisfaction derived from some action or possession”—or from being son or daughter of the true Somebody.

EXPLORING RELATIONAL PRAYER

WILLIAM J. CONNOLLY, S.J.

The increased interest in personal prayer in the last few years has occasioned a steady stream of books, articles, talks, and retreats on the topic. These discussions of prayer have helped us to understand it better and have strengthened our desire to pray. Yet they have often been too abstract or general to enable us to reflect on what actually happens when we ourselves pray or to recognize choices we can make when we want to develop further our way of relating to God in prayer.

In this article I will try to shorten the distance between discussion and experience of relational prayer by presenting a fictional person, Fred, and by describing what happened on several occasions when he prayed. The description, though fictional, is based on an actual experience. Then I will pose a number of questions about Fred's experience and let Fred reflect on them.

The aim of the article is to try to help its readers to use Fred's experience as a basis for reflecting on their own to find answers to their questions about their own prayer. Since every experience of prayer is unique, no reader will have had an experience exactly like Fred's. However, different experiences of relational prayer—and our reactions to them—have enough in common to provide a basis for coherent discussion.

Fred is a 50-year-old priest and a member of a small religious congregation that specializes in high school education. He has been engaged in high school teaching since shortly after he was ordained,

and for the last three years he has been the principal of one of his congregation's better schools. During those three years the school has progressed in both reputation and enrollment. Fred is aware of his share in this achievement and is proud of it. He is also proud of being a fair-minded administrator who deals evenly and openly with both faculty and students.

A difficulty, however, has recently appeared in his relationship with the faculty. A middle-aged priest who had taught in the school for ten years was transferred at the end of the last school year at Fred's request. The priest accepted the change reluctantly but calmly. The faculty, however, were disturbed by the incident. One of those most disturbed was Mark, a priest who has been a friend of Fred's for a long time. Fred has just heard that Mark has been describing the decision as high-handed and arbitrary.

These accusations have irked Fred. Even more upsetting, however, has been his realization that his relationship with Mark has become formal and distant. He also realizes that the accusations have affected his attitude toward the whole faculty as well as his relationship with Mark. He spends less time than usual talking with faculty members. Fred has attempted to discuss the matter with Mark, but

Father Connolly is a staff member of the Center for Religious Development in Cambridge, Massachusetts.

the conversations have been superficial and inconclusive.

AN EXPERIENCE IN PRAYER

One Saturday afternoon Fred decides to pray. He finds, however, that his resentment prevents him from addressing God for more than a few minutes at a time. Then he does something that he does not recall having done before. He asks himself whether there is anything around him that reminds him of God. He decides on the sky. Looking at the sky he asks God to come to him. The resentment toward Mark continues to intrude, but when it does, Fred tries to prescind from it and continues to concentrate on the sky. He asks God to be with him and to speak to him in whatever way he chooses. Gradually the blue, the depth, and the peace of the sky begin to hold his attention, and he feels his attention being drawn deeper, then thousands of miles deep, into the sky. A few minutes later he begins to feel that his attention is being drawn even beyond the sky. His absorption gradually intensifies. It becomes easier for him to dismiss the recurring resentment.

At the end of a half hour Fred does not want to stop praying but realizes he has to. He has an appointment in 15 minutes. A thought occurs to him: "I've asked, and I've received. But I haven't told God how I feel about what has happened." He reflects, then realizes that he isn't fully aware of what he feels, but that he does have feelings about the experience. Hesitantly, he says to God what he is surest about. He says: "I feel more satisfied than I did when I began to pray." He then becomes aware that he also feels happier and says: "I feel happier than I did when I started." He then realizes that he wants to pray again in the same way, and he says so. Although he had not thought of the prayer as incomplete before he expressed his feelings, he now sees it as more complete because he has expressed those feelings. He thinks: "I have to close. I want to find a way of closing." He settles on the Gloria from the mass.

The incident soon has a sequel. After the appointment, as Fred walks back to his room, a memory of Mark drifts across his mind. He remembers how Mark looked when they went trout fishing one day several summers before. He vividly recalls the incongruously jaunty hat Mark was wearing. Fred laughs. Then he realizes that this is the first time he has thought of Mark without resentment for days.

That memory had come spontaneously. It was not the result of consideration. It was not even the result of desire. Fred becomes aware that he feels more light-hearted now than he has since he first heard the accusation. Something significant has happened. He doesn't know exactly what it is, but he wants to give it a chance to occur again. The absorption of the prayer, the feeling of light-heartedness, and the spontaneity that have fol-

lowed it attract him. Fred is afraid, however, that unless he makes a precise and definite decision, he will not return to what has absorbed him. So he decides to pray like this for several more days.

PRAYER ON SUBSEQUENT DAYS

The next morning he can give only 20 minutes to prayer. Again he looks at the sky and asks God seriously and intently to speak to him in whatever way he chooses. He finds it quite easy to keep his attention on the sky, easier than he had found it the previous day. Again he finds his attention drawn deep into the sky. He becomes even more aware that he is being drawn very deep and very far. The thought occurs to him that he could be content with this for hours. When the time available to him has passed, he again takes a few minutes to tell God how he feels. He has to overcome some inertia to do this. It seems superfluous, but he tells God simply that he is happy that his attention is being drawn so completely to him or at least to something that reminds him of him.

On the following day Fred prays again, but later he remembers only that the prayer was satisfying. The next day he prays again. This time he recognizes a heightening awareness of the attractiveness of the One who seems to be drawing him. During the rest of the day he realizes that the periods of light-heartedness are becoming longer and are occurring more often. However, he is also aware that he cannot always prescind from his resentment. But because he is conscious of the light-heartedness, the persistence of the anger does not discourage him. At lunch he meets Mark and they are able to talk at some length to each other, though they restrict themselves to neutral topics.

Next morning, Fred again begins to pray by looking at the sky. He becomes quickly absorbed but after a few minutes finds that instead of keeping his head raised he has looked down. He also notices that at that moment he has begun to try to work out in his mind how he can resolve the difficulty with Mark. He wonders whether the resentment will continue to plague him. He recognizes at once that he has stopped praying, raises his head, and again asks God to speak to him in whatever way he chooses. The absorption continues.

That day the sky is partly cloudy. A half hour after sunrise, the clouds on the eastern horizon are a deep rose, and one patch is clear amber. Fred finds himself delighting in this beauty. He almost forgets to say to God what he feels. He feels more open to God, however, when he has told him how he feels, and the prayer does not seem complete until he has done so. He tells God how delighted he is and how astonished at this unexpected beauty. Again he says the Gloria.

Fred notices during this day that moments of delight continue to occur and that the light-heartedness of the previous day continues. He is even more

aware of it. He knows that he cannot yet settle the difficulty with Mark, but on several occasions he realizes that he believes he will soon be able to do that. He is no longer so afraid that his resentment will prevent him from being fair to Mark or will keep him aloof from other members of the faculty.

DISCUSSION OF THE EXPERIENCE

The only way to learn what happens when persons pray is to ask them. They may not be able to answer immediately, but the question will invite them to reflect, and the conversation that follows will itself be a means of reflection. Let us begin to consider Fred's experience by asking him some of the questions people would often like to ask when they discuss relational prayer.

Fred, you've described your experience very well, and I've found much of it very moving. But aren't there other ways of praying that are just as valid?

Fred: Sure.

Then why have you described only this one?

Fred: Because it's happened to me and makes a lot of difference to me. I don't think I've ever experienced so long a time when I've felt attracted by God. And I feel that there's something good about it that I'm not responsible for.

How do you know it's God who is attracting you?

Fred: I couldn't prove it to you, but I guess I'm not worried about that. This experience is as close to him as I've felt in a long time, and there's something about it that gives him the initiative. I'm not drawing myself; something or someone is drawing me.

This method of prayer resembles . . .

Fred: Wait, wait, wait. You're calling it a method. Why do you call it that?

Well, you adopted certain procedures: you looked at the sky; you imagined that God was there in some special way; you talked with him; you expressed feelings to him; you closed with a Gloria. Sounds like a method to me.

Fred: But you're leaving out what I would consider most important. I had no plan. All I started with was a desire; I wanted God to be with me. That's why I started to look at the sky. The sky happened to remind me of him more than anything else did. The other things I did just seemed at the time to be the best ways to stay in contact with him once I had started. Don't leave out the desire. I suspect nothing new would have happened if I hadn't had the desire.

I'm not sure you get my point. If I wanted the same thing you wanted, wouldn't you advise me to start praying by looking at the sky?

**So much time
and energy can be
given to deciding
whether insipient
experience is of God
that the experience
never develops**

Fred: Gosh, no. But I might suggest that you do what I did: look at whatever would remind you most of God.

How did you know you weren't talking to yourself?

Fred: I realized when I was looking down that I was talking to myself. When I was looking at the sky it was different.

Did just looking at the sky do that?

Fred: No, and I'm sorry if I've given you that impression. Looking into the blue and peace and depth of the sky seemed the closest I could get to him at the time. Another time I suppose it might be the sea, or woods, or a person's face. I wanted him to be with me, to be close, and that's why I looked at the sky. That's different from just looking at the sky. I often look at the sky to check the weather, and all that happens is that I notice there's an overcast.

You were very conscious of what you were feeling when you prayed. You felt drawn to the sky and you felt happy. You spoke a number of times of expressing your feelings. Isn't that turning in on yourself rather than praying?

Fred: I know what you mean by turning in on yourself. That's what I was doing before I started praying. I was preoccupied with my anger. In a box. But when I started to pray it was different. I felt things, yes, but I didn't concentrate on what I was feeling. I concentrated on saying what I was feeling.

You could tell the difference?

Fred: Yes, fairly well. It's not that it was always

easy. A couple of times I started talking to myself about what I was feeling but I caught myself and stopped.

But doesn't thinking about your feelings make you introspective?

Fred: What do you mean by introspective?

Being self-conscious, being conscious of what you're feeling rather than of the other person.

Fred: I was very conscious of God, much more conscious of him than of my feelings. But I had to mention my feelings while describing the prayer because what I experienced was not simply looking at him the way you'd look at a portrait. I was engaged with him, reacting to him. That was as much a part of the experience as looking at him. I wonder whether it's the fact that I mentioned feelings that makes you think I was self-conscious. I don't see how you can look at another person in a personal way without feeling something. If you're trying to engage with that person, somehow you're going to let him or her know what you're feeling.

But talking about feelings makes me think of the people who pray by just looking at their own feelings, trying for example to figure out why they're depressed or anxious.

Fred: That's not what I was doing. But I have done it in the past, so I know what you mean.

I find it remarkable that you had this contemplative experience at a time when most people would find it hardest to pray. It's usually useless to suggest to people when they're hurt or angry or very worried that they think or pray about anything but their hurt, anger, or worry. But you seem to have been able to prescind from your preoccupation and look at God.

Fred: Most of the time when I've been preoccupied and upset it hasn't done any good to suggest that I try to forget it and look at God. I'd try to think about him or look at him, but I'd find myself two or three minutes later thinking about my feelings again.

What was different this time?

Fred: It's hard to say exactly. Maybe I'd just gotten so sick of the resentment that I knew I couldn't come to any solution by myself. Maybe this time I really wanted to look at God. When I tried to do that on other occasions I might have just *thought* I wanted to look at him.

I feel a little uneasy. I'm thinking of Mark. It sounds as though you're saying that the best way to solve interpersonal problems is to withdraw from them and pray. But that's retreating from reality. God expects us to confront our difficulties, not retreat from them.

Fred: I agree. But I don't think I retreated from my difficulty with Mark. I just decided to let the problem continue for a while, to change my focus. The

prayer didn't make me forget that I hadn't straightened things out with him.

Another thing interests me about the way you prayed. You kept going back to the sky after you'd gone to it once. I usually don't go back to something once I've prayed about it. I wouldn't go back to it the next day. I'd feel that I'd done that and now it would be better to go on to something else, such as the liturgical readings for the day.

Fred: That's what I've often done too. But something different happened when I did go back. Before I tried it I think I'd have found it hard to understand why that might be a good idea. Maybe I have a lot to learn about prayer. Maybe I have to give God more of a chance to break in on my preoccupations. He might need more time and opportunity to reach me in depth than I realize. Funny. As I'm talking, I'm thinking: How did I ever take it for granted that I should choose a different scriptural reading or other subject whenever I prayed? Why didn't I go back to something that had meant a lot to me? But I rarely did. This time I did, and something good happened.

You emphasized that the memory of Mark's hat seems to have come from nowhere. Why is that so important?

Fred: It struck me forcefully that I had not planned or brought about that memory or that laugh. If I had tried to feel better about Mark I don't think I could have. But there was no effort. All of a sudden the memory and the new feelings were there. I learned that some difficulties can be eliminated by just looking at the Lord and trying to engage with him. I wouldn't think that this could happen if it hadn't happened to me.

REFLECTIONS ON THE DISCUSSION

The questions just raised in the discussion are often asked when people are presented with an example of relational prayer. They also ask these questions, often less distinctly and articulately, about their own experience of prayer. Questions about the validity of the experience ("Is it really God?") are frequently asked very early in the discussion, often before the experience itself has been fully described. These can be fastened on so tenaciously that the experience itself is never adequately explored. This tenacity seems sometimes to reflect an attitude that often appears in prayer itself. So much time and energy can be given to deciding whether incipient experience is of God that the experience never develops. So the question is always there, but experiencing God is not.

Many people find that when they first begin to pay attention to their experience of prayer, questions about the validity of experience come to mind. But as they continue to pray, these questions lose their urgency. People become more at home

**Although Fred's
experience was not
highly unusual his
willingness
to let prayer
develop gradually
was unusual**

with their experience, whatever it is, and cease to be threatened by it. They also seem to be able to recognize the action of God with more assurance.

A second reaction that often occurs is difficulty believing that Fred is not following a method. We seem to find it hard to understand that a person can pray without method. Yet, as Fred remarks, we would not expect people to follow a method when talking to close friends they want to understand and who they hope will understand them.

ATTITUDE TOWARD FEELINGS

Several features of the discussion deserve further comment. The first concerns the quality of the discussion itself. A number of times the questioner misunderstood Fred. She listened to his first few words and then presumed that she knew what Fred was going to say. She did not listen to what Fred was actually saying. This happens frequently in discussions of prayer. It seems difficult for most of us to listen to other people's experience of prayer without opposing their feelings. When we hear them say they spoke with God about what they were experiencing affectively, we tend to regard them as introspective, self-centered, and psychologizing. The idea that the expression of feeling may somehow advance prayer can seem incomprehensible.

Some of our concern about feelings may be based on a misunderstanding. By feelings we can mean relatively superficial reactions. More important, however, are the deep affective attitudes that most strongly influence and motivate us. The tendency of relational prayer is to encourage persons to bring

their deeper, more lasting attitudes into the relationship with God. Relational prayer will encourage people to allow their deeper fears, more persistent angers, profound loving attitudes, and fundamental anxieties into their intimacy with God. It is on this deeper level that the most important things that happen between God and ourselves occur.

It is only by expressing feelings (at first relatively superficial ones) that people can come to allow their deeper affective attitudes to enter prayer and continue to operate there. If they let themselves tell God what they feel at the moment, they will at some point begin to express those deeper attitudes and allow themselves to be vulnerable to God's action.

PRAYER HAPPENED GRADUALLY

Fred's description was unusually articulate and his participation in the discussion was self-assured. The prayer he described, however, is not highly unusual. Two comments can be made about it. First, the events that seem most important in his five-day experience of prayer were not decisions he made or things he did, but things that happened to him. At the same time, he was very aware that if he had not made some of the choices he did make, his experience would have been significantly different. Second, although Fred's experience was not highly unusual, his willingness to let prayer develop gradually was unusual. Many of us, at least subconsciously, cannot accept gradual development. We want a relationship with God to show itself at once, completely achieved, and are too impatient to engage in the tentative, exploratory way in which Fred came to see what was helpful to him in prayer. Yet it was in this way that Fred let himself develop an assurance that God did want to reach him and that he could let God do just that.

Book Reviews

What Helped Me When My Loved One Died, edited by Earl A. Grollman. Boston: Beacon Press, 1981. 158 pp. \$9.95.

Rabbi Earl Grollman has edited another book that should prove as helpful to countless readers as his earlier works have (including *When Your Loved One is Dying, Living—When a Loved One Has Died*, and *Explaining Death to Children*).

As Grollman explains in his foreword, this new offering is not a "how-to" book. He recognizes that grief is a personal process and that no one can tell another how to respond to the death of a beloved. But, as he realistically points out, "You probably never thought that you would be adrift in life's most difficult situation. The idea of a loved one dying is too terrifying even to contemplate. Now you are utterly lost . . . emotionally unprepared. You need . . . the knowledge that you are not alone in your feelings . . . [and] that there are avenues of help and support."

To provide some of that help and support Grollman asked the contributors to share their personal stories about mourning and to describe what they did to cope with the inevitable pain of separation and, sometimes, feelings of failure. The stories center around ten guidelines for coping: (1) Accept your emotions. (2) Express your feelings. (3) Don't expect miracles overnight. (4) If you have children, bring them into the grieving process. (5) Escaping into loneliness is the wrong solution. (6) Friends are important. (7) Help yourself and others through support groups. (8) Counseling may be beneficial. (9) You have to be nice to yourself. (10) Try to turn your pain into a positive experience. Since so many persons who face the crisis of death turn spontaneously to clergy and other religious persons, one aim of the book is to assist them to "render a measure

of friendship, forgiveness, and spiritual understanding."

Dr. Elisabeth Kübler-Ross, as one of the contributors, memorably describes the event that shaped her future professional involvement with death and dying. As a young adult just starting her medical practice, she experienced the loss of a dearly loved brother-in-law to cancer. She describes with regret how she failed to respond to his last request—that she come and talk with him—because she was unaware that his death was imminent. She reflects: "Looking back at this painful experience, I can say that the thing that carried me through was the ability to turn a painful and negative experience into something positive and creative."

There is value in learning how others found a way to cope with death, as it will enter all our lives at some time. Some found support from another person, others from an organization. Grollman and his colleagues have rendered his readers an immense service that can be of benefit both personally and professionally. The list of sources of help that closes the volume is brief but very useful. I recommend *What Helped Me* most enthusiastically.

—Linda D. Amadeo, R.N., M.S.

Stages of Faith: The Psychology of Human Development and the Quest for Meaning, by James W. Fowler. San Francisco: Harper & Row, 1981. 332 pp. \$14.95.

James W. Fowler has written many articles and given many lectures on the stages of faith for ten years. Now in a very readable book he synthesizes his research findings about people's quest for meaning in their lives and describes the development of "faithing" through analysis of philosophies

and theologies, memories and interviews, and faith's form and content.

Fowler has served us well. His style has been simplified; his terminology, even when unfamiliar and original, is clarified through synonyms and examples. He opens for us the thinking of important authors like Jean Piaget, Lawrence Kohlberg, and Erik Erikson through a fictional dialogue with these theorists in human development. His footnotes urge us to read H. Richard Niebuhr, Wilfred Cantwell Smith, William F. Lynch, S.J., and many other contributors to the expanding literature on human development. I would like to mention briefly four special contributions that I think Fowler makes in *Stages of Faith*.

Faith, he describes, is a dynamic potentiality deep in the center of each person that binds together one's particular values and knowledge and forms one's particular way of viewing all reality. Hence, Fowler is not speaking of faith as a dogma or a belief; he separates it from content to better differentiate the faith by which we come in contact with God from the faith that has been conceptualized into a dogma or a formula. This distinction is not new to Catholics. In the *General Catechetical Directory* from Rome in 1971 we read, "Faith can be considered in two ways, either as the total adherence given by man under the influence of grace to God revealing himself (the faith *by which* one believes, *fides qua*), or as the content of revelation and of the Christian message (the faith *which* one believes, *fides quae*)" (#36).

Fowler breaks open for us the treasures of "faithing"—faith as a dynamic, maturing, organizing force at the center of each person's being. He shows its human development through six stages. Whereas other authors (Alfaro, Kasper, Danielou) have written on this inner source of unity and showed how the faith *by which* we believe and the faith *which* we believe mutually serve one another, Fowler has focused most of his attention on the bursting power within us. He sees faith as deeper and more personal than a religion or a dogma: faith gives form, shape, and perspective to our values and helps us find ultimate meaning. As Alfaro theologizes that the primary purpose of faith is to enter into contact with God himself, so Fowler through his epistemologic focus theorizes that one can develop a more comprehensive way of viewing reality until one knows ultimate Reality.

A failure to probe the difference between faith "the human quest for relation to transcendence" and faith as a belief or creed is to build barriers that not only divide peoples but also obstruct an individual's own journey or pilgrimage to God. One of the main contributions that Fowler makes in this book is to probe the word faith; to study the etymology and history of such words as *credo* (I set my heart on), belief, and the early translations of *pistuo* as found in St. Paul; and "to reflect about faith as a kind of imagination." The images faith

composes are not static, they are "reasonably predictable developmental turning points" in a person's grasp of God. "Faith [is] a human phenomenon, an apparent generic consequence of the universal human burden of finding or making meaning." This understanding of faith deepens our relations of trust and loyalty to our companions in community and makes more evident the need each person has for community to find one's own center of value and power.

Fowler has also given us a concise description of structural-developmental theories. For these he draws on the research and writings of Piaget, Kohlberg, Erikson, Levinson, Polonyi, and others. He asks the epistemologic question, "How do we come to know?" but he wants to go beyond mere cognitive development to a description of faithing that holds together both cognition and affection in a style or stage of faith. Each stage is a way of seeing and knowing reality in a world. A stage is like a mind set, a structured way of shaping our actions and responses in life.

These structured modes, though personal and rising out of a person's deepest center of being, seem to have universal features. These features make it possible to compare and contrast differing styles of reactions in cognition, valuation, and finally formation of a perspective on ultimate reality or God. Fowler maintains that his descriptions of the integrated sets of operations of knowing and valuing (stages) are generalizable, sequential, and invariant. Faith is described as a development of a person's potentiality for the transcendent through interaction and interchange with others and with the environment. In this movement through the stages of faith, each person must employ creativity and meet new challenges. In this way a person invents qualitatively new ways of knowing and acting and responding to the surrounding environment and the total world.

Moving through stages of faith brings periods of disequilibrium and periods of adjustment that are necessary if a person is to leave one stage of faith for another that is a more adequate and comprehensive way of knowing. These periods are interpreted by theologians as a change of heart, a *metanoia*. Fowler says: "Conversion is a significant recentering of one's previous conscious or unconscious images of value and power, and the conscious adoption of a new set of master stories in the commitment to reshape one's life in a new community of interpretation and action."

Part 4 of Fowler's book is a description of the development of the undifferentiated faith of a newborn child through six stages of faith. These stages follow the basic research findings that he has classified in many articles and lectures. However, he adds many new details from interviews, related readings in mythology, criticism, and catechetics. Stage 5 is now called conjunctive faith rather than paradoxical-consolidative. Fowler provides an ef-

fective and affective summary at the end of the description of each stage.

Some might think that Fowler is so caught up in styles of faith and universalizable stages of development that he has no interest in *what* is believed. In his words, "As a theologian I never lost sight of the crucial importance of the 'contents' of faith—the realities, values, powers, and communities on and in which persons 'rest their hearts.'" Fowler hopes, and I hope he does also, to give more "effort at the theoretical account of the interplay of structure and content in the life of faith."

By design Fowler focuses in his book on *human* faith. Yet two important corollaries must be followed up: Are the descriptions of stages of faith normative? and Can one reach a stage of universalizing faith (stage 6) without expression in a particular set of religious truths expressed in "memories, stories, images, ethical teachings and rituals of determinate religious traditions"?

Fowler asserts that the stages of faith "provide formally normative criteria for determining how adequate, responsible and free of idolatrous distortions our ways of appropriating and living from our particular tradition of faith actually are. The stage theory provides a formally descriptive and normative model in relation to which the adequacy of our particular ways of being in faith can be assessed and faced."

Faith that has been described in six human stages has the elements of God's involvement that we call revelation and grace. In the last two pages of his text Fowler brings in a word of humility and wonder as he speaks of God's initiative at his self-disclosure and his breaking into our lives by special illuminations. The revelation is a two-edged sword that judges and liberates; the grace is a gift freely given.

Faith developmental theory respects the "expectable and predictable" in stages of growth. Fowler goes further to acknowledge the "mysterious and unpredictable sector of extraordinary grace":

Our study of faith development, so far, underscores the fact that we human beings seem to have a generic vocation—a universal calling—to be related to the Ground of Being in a relationship of trust and loyalty. That vocation calls us into covenantal relationship with the transcendent and with the neighbor. . . . Perhaps our studies and the account of stages of faith this book has offered will enable us to see something of how we can become co-responsible with God for the quality and the extensiveness of faith on earth.

—Edwin J. McDermott, S.J.

Inviting the Mystic, Supporting the Prophet: An Introduction to Spiritual Direction, by Katherine Marie Dyckman, S.N.J.M., and L. Patrick Carroll, S. J. Ramsey, N.J.: Paulist Press, 1981. 89 pp. \$4.95.

Katherine Marie Dyckman and L. Patrick Carroll are convinced that many more lay persons, sisters, brothers, and priests are capable of answering the increasing need for spiritual directors, or "companions," in today's world and Church. Responding to the question, "Can you take some time to talk with me on some kind of regular basis about my relationship with God, my prayer, in fact, my whole life?" the authors attempt an essay of encouragement for others to undertake this kind of relationship that is so necessary, so frequently asked for, so often seemingly unobtainable. What can another person do to respond? What personal or spiritual depth is needed in that response? These are, in essence, the concrete questions explored in this enjoyable and insightful study.

Inviting the Mystic provides more than simple encouragement. The authors informally blend a common effort at sharing personal experiences and insights as well as providing concise, crystalized depth in the area of spirituality and personal human growth. The title itself is intriguing. It reminds us of our dual nature in the spiritual journey. We are all called and graced to be mystics and prophets. Not only do the authors give meaning to these roles in our society and world, but they also spend time redefining and clarifying how they can be effective in today's church.

The authors deduce a definition for spirituality as "the style of a person's response to Christ before the challenge of everyday life, in a given historical and cultural environment." Herein lies the mystic; herein lies the prophet.

The mystic is called to experience God's loving presence, to live more and more by faith. We have a growing but unconscious (or un-self-conscious) awareness of the reality of God and our oneness with him. To grow in mysticism requires the activity of "faithing." Dyckman and Carroll are quick to point out that this is activity. Faithing demands conversion, struggle, and a deepening sense of integrity, of reality and understanding, of radicality. The response as mystic is intensely coupled with a desire to listen to a call to some kind of action. This is the call to become a critical lover of the world as Jesus was. This is the call to become a prophet.

While the authors support this movement through reference to other writers, they focus their insights through references to personal experiences of spiritual direction. Their pragmatism guides

Father McDermott is coordinator of the graduate program of the University of San Francisco School of Education.

their reflection as they distinguish the differences between spiritual direction and counseling, when they discuss presuppositions about directors or companions, and when they consider ways of prayer. Their concern for the novice reader is clearly seen in the use of an informal questioning-and-answering approach concerning the basic dynamics of spiritual direction.

Some examples of this style can be seen in the section "Presuppositions on Directors." The authors reflect on questions such as "Why do people do what they do?" "How does one find God's will?" "What importance do feelings have and how much attention must be paid to them in direction?" "Do we, as directors, view ourselves as founders of a settlement or 'frontier guides'?"—in other words, do we allow others to adjust comfortably to what is, or do we help them to explore all the marvelous possibilities of what could be.

The authors' reliance on praxis continues in the chapters on problems in prayer, praying through the desert periods of spirituality, and prayerful decision making. Prayer is examined vis-a-vis the human elements of trying too hard, of self-

absorption, and of encountering personal patterns of sin, guilt, and anxiety.

Inviting the Mystic shouts an appeal to all of us Christians "who are called to be deeply united to God in prayer and to speak out of that prayer with some strand of the prophetic voice" to encourage, support, sustain, and challenge fellow believers into the fullness of God's message and mission while attempting to realize the same in ourselves.

The special aim of this book is described in its introduction: to connect prayer and life, contemplation and action, faith and justice. Readers are encouraged to consider a rich array of spiritual themes and reflections and to listen for resonance in themselves. The book extends an invitation to the mystics and offers support to the prophets of tomorrow. It deserves widespread reading by all who are interested or involved in spiritual direction.

—Patrick J. McNamara, F.M.S.

Brother McNamara has recently earned a Master's degree in applied spirituality at the University of San Francisco and is now doing pastoral work in Jackson, Mississippi.

New Books of Interest to Readers of **HUMAN DEVELOPMENT**

130 JOHN STREET • NEW YORK • NEW YORK 10038

SPECIAL DISCOUNTS TO HUMAN DEVELOPMENT SUBSCRIBERS

THE RETREAT HANDBOOK

The Spiritual Exercises of St. Ignatius of Loyola—Identifying and clarifying the dynamics inherent in the exercises.

A practical handbook for all persons giving and making the directed retreat—

Authors, Fr. John Carroll Futrell, S.J. and Sister Marian Cowan, C.S.J.

Ministry Training Services 240 pages

INSIDE CHRISTIAN COMMUNITY

Written specifically for men and women religious to help them understand the dynamics involved and to improve the quality of their lives while living in local community. The authors focus directly on the problem of how to make community groups function more smoothly. "Only the conviction that we are called by God makes community living reasonable, a value in our lives and a source of growth for us."

Though the emphasis of this book is on dynamics as they affect community living, the knowledge is equally applicable to the experiences encountered among staffs and in parish life.

Authors, Sister Rosine Hammett, C.S.C. and Brother Loughlan Sofield, S.T.

Volume I of **HUMAN DEVELOPMENT** containing all the feature articles which appeared in the Spring, Summer, Fall and Winter 1980 issues.

Editor, James J. Gill, S.J., M.D.

TELLERS OF THE WORD

The Theology of Story revealed in this outstanding work by two internationally respected Theologians

Authors, John Navone, S.J. and Fr. John Cooper

To order books simply check
the appropriate box on
the subscription coupon

	REGULAR PRICE	HUMAN DEVELOPMENT SUBSCRIBERS
HUMAN DEVELOPMENT VOLUME I	\$20.00	\$18.00
THE RETREAT HANDBOOK The Practical Dynamics of the Spiritual Exercises	16.00	14.00
INSIDE CHRISTIAN COMMUNITY	12.00	10.00
TELLERS OF THE WORD	23.00	20.00

The Religious of the Future

In the course of our interview with Sister Regina Casey, M.S.C., in this issue of HUMAN DEVELOPMENT, Sister Casey was asked whether she had thought about the "characteristics of the sister of the future." She said she had done so and went on to list some of the qualities she believes will be required. Among these traits were "capable of working in an individual apostolate and then shifting into a more structured, corporate endeavor"; "able to face prolonged difficult situations, and not always need support"; and "strong enough to express her own opinions and convictions, even when these are not popular, or when the group appears to be moving in another direction." Sister Casey also gave some reasons for thinking these qualities will be essential.

Sister Casey's remarks suggested to us that it might be of considerable interest to our readers if we were to present an article with a title like "The Essential Qualities of Tomorrow's Religious." It would offer solid reasons why these characteristics will be necessary and also suggest ways in which they can be fostered during religious formation through thoughtfully facilitated experiments and experiences.

We want our readers to help in preparing this article. Will you please send us your ideas about the essential qualities, the reasons why they will be needed, and how they can be fostered in the formation of the religious of the future? We welcome your personal thoughts or the collected ideas of a group you might assemble to do some speculating together. We will let you know, through the article, the kinds of response we receive. Or perhaps two separate articles will be needed, one about religious women and one about religious men, if this division appears warranted.

We await your replies to this invitation with intense curiosity. The article(s) you'll be helping us write could potentially benefit religious congregations around the world.

An Invitation Renewed

In our Winter 1980 issue of HUMAN DEVELOPMENT we extended an invitation we don't want our readers to forget: "In the various parts of the world and among the diversified religious communities spread throughout it many new things are being tried and learned about religious formation, dealing with change, aiding the aged or dying, helping novices and seminarians persevere, resisting burnout, selecting candidates for admission, and so on. We want to hear what our readers are doing, what proves helpful and (perhaps most instructive of all) what fails and why, so that we can share this information with our readership. We want to hear your ideas, your questions, your preferences. We need your recommendations and comments on what we print—what disappoints, interests, or puzzles you: in sum, we need your feelings on all we write.

"We also want very much to publish articles you may wish to contribute. We are happy to read and respond to manuscripts—whether they are brief or quite lengthy—as long as they are typed and previously unpublished. Let the subject matter and your own judgment determine their length. Review a book, if you like, one you think other readers concerned with human development should know about. Or, if you don't feel inclined to write an article or review, please send a note to let us know what topic or issue you want us to cover."

This invitation still stands. We hope you feel HUMAN DEVELOPMENT is just as much your journal as it is ours. And we would be extremely pleased if you would consider contributing to it so that it can be the truly helpful publication you and we sincerely want it to be.

James J. Gill, S.J., M.D.
Editor-in-Chief